Engᵈ by A.H. Ritchie.

Yours fraternally
J.B. Wakeley

LOST CHAPTERS

RECOVERED FROM

THE EARLY HISTORY

OF

AMERICAN METHODISM.

By J. B. WAKELEY, D. D.,

WITH A

MEMOIR OF THE AUTHOR,

By REV. WILLIAM E. KETCHAM.

For, inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers; shall they not teach thee, and tell thee, and utter words out of their heart ?—Holy Writ.

"There were Gyants in the earth in those days . . . mightie men, which were of olde, men of renowne."—Ibid.

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BY

WILBUR B. KETCHAM.

TO

THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH,

TO

THE DESCENDANTS OF THE EARLY METHODISTS,

TO

THE LOVERS OF PRIMITIVE METHODISM,

TO

THOSE WHO ARE PROMOTING "CHRISTIANITY IN EARNEST,"

AND TO

ALL WHO DELIGHT TO FOLLOW THE ADVICE OF THE PSALMIST—

"WALK ABOUT ZION, AND GO ROUND ABOUT HER: TELL THE TOWERS THEREOF. MARK YE WELL HER BULWARKS, CONSIDER HER PALACES; THAT YE MAY TELL IT TO THE GENERATION FOLLOWING—"

Is this Volume most respectfully and affectionately inscribed

BY THE AUTHOR

PREFACE.

WHEN on a visit to "Sunnyside," not long ago, my friend, Washington Irving, said to me, in speaking of "The Life of Washington," that had just been published, "I feel, now the volumes are issued, as if I was just prepared with a knowledge of all the facts that are in my possession to commence writing the Life of Washington." I may say, without having the vanity to place myself by the side of this distinguished writer, whose modesty is equal to his talents, that I feel the same in regard to the work that is now placed before the reader. The truth is, when pursuing my studies in another direction, unexpectedly, rich and rare materials were thrown into my hands that shed a flood of light on early Methodism in America. Then I came to the conclusion that I ought to write a book on this subject, and have done so.

A singular old book, that for many years was lost, has recently been found. It contains the earliest authentic records of Methodism in this country. It is a perfect treasure. It is most valuable to the antiquarian, to the historian, and especially to the great Methodist family. It has a *denominational interest.*

The "old book" is redolent of the virgin soil of Methodism in America, and reproduces, in life-like naturalness, the very "age and body" of long, long time ago. It introduces to us the carpenter-preacher, Philip Embury; the soldier-preacher, Captain Webb; to Boardman and Pilmoor, and the early trustees; and their lifeless forms seem to be reanimated, and we see them living, breathing, speaking, and acting, as they were nearly a century ago. We behold them laying the foun-

dation of the temple of Methodism in this new world, on which has been erected a noble superstructure.

What associations cluster around the cradle of Methodism in America! Old John-street Methodist Church is a hallowed place. It is embalmed in the memories and affections of thousands. There is a beauty and a charm about it that age and time cannot annihilate. It bears the same relation to American Methodism that Plymouth Rock, Faneuil Hall, and Independence Hall do to the country. There is but one Plymouth Rock, though there are many rocks in the country; there is but one Faneuil Hall, the cradle of liberty, though there are many halls in the land; there is but one John-street Methodist Church, though there are many Methodist houses of worship in America. We venerate John-street Church as the *mother of us all*, the mother of numerous and thrifty children.

The "old book" sheds light upon that part of our history where all before was dark as a starless midnight. It is the first record of the trustees and stewards of the old John-street Church. It is a model book, both on account of its neatness and exactness. They were very particular in those days to record everything, small and great. What a reproof to the careless manner in which many church records are now kept.

The "old book" is the *basis* of the work entitled, "Lost Chapters Recovered." We do not publish all that it contains, but make extracts from year to year, from the first to the conclusion.

This work is something more than a mere *local* history. It describes the early and great men of Methodism, in whom the great Methodist family have a common interest. To make the chapters as complete as possible, I have not only followed the "old book," but availed myself of other material that enriches the volume.

Does the reader inquire where this "old book" has been? I answer, I cannot tell, only it has been lost for over half a century, and very recently discovered. The oldest ministers now in New-York and the oldest trustees had never seen the book.

It is ninety years old. It contains chapters of our early history that were entirely new to the present generation. It extends from 1768 to 1797.

We read of the "lost Chronicles of the Kings of Israel and Judah," also of the "lost chapters of Livy;" unfortunately, they have never been recovered. What a treasure of history if they could be found. But we are more fortunate with some of the lost chapters in the early history of Methodism. The title of the work is not poetic, romantic, or imaginary, but sober truth. Were they not lost chapters? Have they not been recovered?

This old book has been discovered at a period when great attention is being given, not only in different states of the Union, but in the various ecclesiastical bodies, to gather reminiscences of the past; therefore the formation of so many State and Church historical societies. While our sister Churches are so busy, shall we be behind them in a work so commendable? They rejoice when some one fact or incident is rescued from oblivion. Ought there not to be greater joy among the Methodists when a whole volume is discovered that gives light on our early history?

The "Lost Chapters" will be valuable as *material* for the future historian. I have secured that which I believe deserves a *permanent record.* If nothing more, it will be used for future reference. I have rescued from oblivion many a name in the ministry and laity that had been forgotten, and recovered chapters that had been long lost, and soon would have been irrecoverably. How little we knew of the first trustees of John-street Church; even the names of all of them were unknown to us!

The reader will, no doubt, be pleased to see a fac-simile of the signatures of the ministers and trustees of old John-street. The year connected with their name sometimes means the date of the signature; for instance, Mr. Wesley's and Dr. Coke's. Their fac-similes were taken from letters of that date written to the pastor of Wesley Chapel. The other signatures of names

mean the first time the writers were stationed in old John-street.

Some may dislike the minuteness of detail into which the writer has gone. Let them remember that as our globe is made up of grains of sand, and as drops of water form the ocean, so history is made up of facts and incidents, small in themselves, which, when blended together, make the historical record.

I am under obligation to many for kindnesses rendered; but as I have made particular acknowledgments in the work, it will be unnecessary to repeat it here. It is with unaffected diffidence that this volume is now submitted to the public, not concerning the *facts* recorded, but the *manner* in which the work has been performed. It must stand or fall upon its merits or demerits. The writer is too deeply conscious of its defects to expect credit for all the labor it has cost him, and yet has the consolation to know he has done the very best he could. He is aware that the deep interest and great value of the subject demanded a more able and practiced pen; but derives encouragement from the reflection that the present work, while it provokes no comparison with others, will fill a void in our ecclesiastical history hitherto unoccupied. If any criticise it, I can find no fault with them, for it is public property; only let it be *manly* criticism.

A quarter of a century ago this day I was licensed to preach "the glorious Gospel of the blessed God." It is worthy of note, that on this anniversary I finish the volume entitled, "Lost Chapters Recovered from the early History of American Methodism." I trust it will be read when I have finished my course and been gathered to my fathers.

J. B. WAKELEY.

NEW-YORK, *January* 6, 1858.

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FROM THE

Early History of American Methodism.

CHAPTER I.

NEW-YORK AS IT WAS.

Manhattan Island — Hendric Hudson — Indians — First Trading Post — First Schoolmaster — First House of Worship — The first Dominie — The first Parsonage — Sad End of the first Minister — First Stone Church — First Episcopal Minister — First City Lots — First Houses — Contrast — First Census — First Houses in Wall-street — First Quakers — First Jewish Synagogue — Name of the City changed — First Lutheran Church — Anecdote — First Trinity Church erected — The first Presbyterian Church — The first Moravian Church — The first Baptist Church — The first Methodist Church — Condition of Things about the Time it was built.

Two hundred and fifty years ago the site of New-York City was an unbroken wilderness. Instead of splendid streets and avenues, the hunters' winding paths; in the place of princely stores and magnificent palaces, the wigwams of the savage.

MANHATTAN ISLAND was first discovered by the celebrated navigator, HENDRIC HUDSON, in 1609. It must have been splendid in its delicious wildness,

covered with the grand old woods, trees planted by God's own hand, in whose branches the birds made the air vocal with their melody. The Indian roamed here in undisturbed majesty. His right there was none to dispute. "Hendric Hudson," as Mr. Webster has well said, "in trying to discover a northwest passage to India stumbled against a continent."

What a mighty change since the Half Moon first sailed up the noble river that bears the name of its discoverer!

This great commercial emporium, the empire city of the empire state, the heart of this great nation, this city surrounded by vessels which plow every ocean and visit every land, whose sails whiten every sea, whose masts look like a forest, had a very small beginning.

The first trading post was established on the island in 1613, and consisted of only four houses.

Rome, the eternal city, can be traced to as small a commencement, and so can many of the distinguished cities of the old world.

It seems incredible, and yet it is a matter of history, that in 1626 the whole of Manhattan Island was purchased from the Indians for *twenty-four dollars.* The Indians were satisfied with the price. They doubtless thought that a large sum for it.

The year 1633 was an important era in the history of New-Amsterdam. The first schoolmaster arrived in town. So important was the event that his name

has been transmitted to us. ADAM ROELANSEN was the first pedagogue on this island. At any time a schoolmaster is a great character, whether it be Ichabod Crane, whom Washington Irving has immortalized in his "Sketch Book," or some one else; but the first always attracts peculiar attention.

The REFORMED DUTCH CHURCH was the first organized in New-Amsterdam. This year, 1633, the first church edifice was erected on this island. It was built in what is called Broad-street. It was a small, frail, wooden building. The name of the first dominie is preserved, the Rev. EVERARDUS BOGARDUS. He came over from Holland with the celebrated WOUTER VAN TWILLER. The Dutch and the Huguenot, as well as the Pilgrims, brought the Church, the schoolmaster, and their Bibles with them. They erected a dwelling for the Rev. Mr. Bogardus to reside in. This was the first parsonage built on the island, if not in America.

The first minister in New-Amsterdam met with a sad end. After spending some years in the new world, in returning to his native land he, with eighty-one others, was lost in the ocean off the coast of Wales. Thus perished the first minister on the Island of Manhattan.

In 1642 a new stone church was commenced. Richard and John Ogden engaged to build it out of rock stone, seventy-two feet long and fifty-two feet wide, and sixteen feet above the ground, the church

wardens *to furnish the lime.* This church was built on the Battery, near the corner of State-street and Broadway. After the city was taken by the English this church edifice was used by the Rev. Mr. Vesey, of the Episcopal Church, when the Dutch minister did not wish to occupy it.

This year the first city lots were granted to individuals; before that all were "squatters." There were no palaces or princely mansions then; the houses were one story cabins, with roofs of straw and wooden chimneys. What a contrast between them and the noble edifices that now adorn the metropolis of this western world!

In 1656 the first census of the city was taken, and it contained one hundred and twenty houses and one thousand inhabitants. This year the first houses were built in Wall-street, which is now so famous as the great financial street of the city, with its numerous banks, its Custom House and Exchange. Real estate was not as high then as now. The average price of city lots was fifty dollars. There has been a small advance in real estate since that time.

The QUAKERS made their appearance before the overthrow of the Dutch power, as early as 1657. This year several of this persuasion arrived from London, two of whom, Mary Witherhead and Dorothy Waugh, were confined in prison for delivering exhortations to the people. Their doctrines were

making such fearful progress that the inhabitants of New-Amsterdam became alarmed, and in 1659 appointed a day of prayer *that the heresy might spread no further.*

The Friends built their first meeting-house in Little Green-street, now Liberty Place, about the close of the eighteenth century. In 1819 they erected another house of worship in Hester-street.

The JEWS made their first appearance in 1660, but were denied the rights of citizenship. But about the beginning of the last century they built their first synagogue on what is now South William-street. It was very small. Now they have a number of splendid synagogues.

The LUTHERANS early built a church edifice at the corner of Broadway and Rector-streets, which was destroyed by the great fire in 1776. Concerning the value of real estate and the rise in property, something may be learned from the following. It is now on record, in a trustee's book of a Lutheran church in the lower part of this city, that a benevolent man gave to the trustees of said church a plot of ground, containing six acres, near the head of Canal-street and Broadway. They passed a resolution thanking him for his donation, but declined accepting it, inasmuch as the "*land was not worth fencing in.*" No one would wish a greater fortune than six acres there now.

In 1664 New-Amsterdam expired, and New-York

was born. This year it was taken from the Dutch by the English, who changed its name to New-York. The population of the city then was fifteen hundred. This city did not reach its maturity in a day, like San Francisco, the queen city of the Pacific.

In 1693 the Dutch built a church in Garden-street, now Exchange Place, and on entering that edifice the other house of worship passed into the entire possession of the Episcopal Church. This *first* Episcopal Church stood till 1741.

The first TRINITY CHURCH was erected in 1696. New-York had then a population of six thousand.

The first PRESBYTERIAN church was erected in Wall-street, 1719, and re-built in 1748. A few years ago it was taken down and re-erected in Jersey City. It is the spire of this church which, catching the earliest and latest rays of the sun, is seen as we cross the Jersey City ferry.

The MORAVIAN CHURCH in New-York was organized in 1748. Count Zinzendorf, the founder of the society, spent a little time in New-York in 1741, but did not organize a society. In 1751 they erected a church edifice in Fair-street, what is now Fulton-street.

The first BAPTISTS in New-York were *Arminians*. The first church of the Calvinistic Baptists was organized in 1762, and about that time they built their first house of worship in Gold-street. They suffered much during the war of the Revolution; their

members were scattered and their church edifice was converted into a stable.

St. George's Church was erected in Beekman-street in 1752, and St. Paul's in 1766. They were both branches from Trinity.

The Brick Meeting-house was built in the fields in 1768. Dr. Spring preached in it for nearly half a century. It has just been torn down, and many looked on with reluctance as its venerable walls were demolished, deeply regretting that this old landmark of the city was disappearing, and others listened with deep feeling as its old bell tolled for the last time its final note of admonition, "We are passing away," "We are passing away."

In 1768 the first METHODIST house of worship was erected in John-street. It was built in troublesome times, when business was very dull, and money scarce, and everything very dear, and when the American colonies were about to be involved in a war with the mother country.

As early as October, 1765, the merchants generally resolved not to import goods from England, "unless the oppressive and unconstitutional stamp act was repealed." Those who continued to trade with England were considered and treated as open enemies to the civil and religious interests of their country. Some were sent to jail for importing English goods, and their families ruined in consequence.

In 1766, the patriots erected the first liberty pole,

in what was then the fields, now the Park. Shortly after it was cut down by the soldiers, when another was erected in its place; then that was cut down, and things went on from bad to worse, till the storm which had been gathering over our country burst with fury upon the people.

I have noticed the state of things in New-York at that time, that we may better appreciate the greatness of the undertaking. There were political troubles, there were financial difficulties, with which the first Methodists had to grapple, and it is marvelous that they met with such success. It was a stupendous undertaking to erect a house of worship under such most trying and discouraging circumstances. New-York was then a village, now an imperial city. It contained about as many inhabitants then as Jersey City does now, twenty thousand; now New-York has seven hundred and fifty thousand, bordering rapidly on a million.

We have given the reader a mere outline, a bird's-eye view of *New-York as it was*, and have no space, neither does it fall in with our present plan to notice *New-York as it is*.

CHAPTER II.

INTRODUCTION OF METHODISM INTO NEW-YORK.

Methodism in the West of Ireland — The Palatines — Their former State —Mr. Wesley visits Balligarane — Great Change in the Character of the Inhabitants — Why they emigrate to America — Philip Embury's Conversion — Acquainted with Mr. Wesley — Emigrates to America — Character of other Emigrants — Sinful Amusements — Effectual Reproof from a Woman — Mr. Embury's first Sermon.

Mr. Wesley spent much of his time in Ireland, feeling a deep interest in the welfare of the inhabitants of that fast-anchored isle. Six years of his valuable life were employed there. Mighty champions of "Christianity in earnest" were raised up to preach, with unusual power and success, "the glorious Gospel of the blessed God." Thomas Barber, William Hamilton, Thomas Walsh, Henry Moore, Gideon Ouseley, Adam Clarke, and other heroes of Methodism, might be named had we space.

About one hundred and fifty years ago a colony of Germans from the Palatinate emigrated from their father-land, and settled in the west of Ireland, among the rich and fertile lands in the County of Limerick. Their descendants are still called Palatines. Mr. Wesley early visited this part of Ireland, and among

the class we have described labored with great success. He was often at Balligarane. Here Philip Embury was converted, and this was the spiritual birth-place of the mother of American Methodism.

Mr. Wesley often in his Journal notices his visits to this place, as well as the character of the inhabitants and the result of his toils. We introduce it here because of its connection with the origin of American Methodism. They are intimately and inseparably united, blended together like the colors of the rainbow. Let not the reader think that I am traveling out of the record, or that this is far-fetched.

Mr. Wesley says, June 23, 1758: "I rode over to Count Mattrass, a colony of Germans whose parents came out of the Palatinate about fifty years ago. Twenty families of them settled here, twenty more at Killiheen, a mile off; fifty at Balligarane, about two miles eastward; and twenty at Pallas, four miles further. Each family had a few acres of ground, on which they built as many little houses. They are since considerably increased in number of souls, though decreased in number of families. Having no minister, they were become eminent for drunkenness, cursing, swearing, and in utter neglect of religion. But they are washed since they heard and received the truth which is able to save their souls. An oath is now rarely heard among them, or a drunkard seen in their borders."

Mr. Wesley visited this place again July 9th, 1760, and records the following in his Journal:

"I rode over to Killiheen, a German settlement near twenty miles south of Limerick. It rained all the way, but the earnestness of the poor people made us quite forget it. In the evening I preached to another colony of Germans at Balligarane. The third is at Count Mattrass, a mile from Killiheen. I suppose three such towns are scarce to be found again in England or Ireland. There is no cursing or swearing, no Sabbath-breaking, no drunkenness, no ale-house in any of them. How will these poor foreigners rise up in the judgment against those that are round about them."

What a mighty transformation the gospel must have made among them, when we remember the description Mr. Wesley gave of their former state. They had been "eminent for drunkenness," now "no drunkenness at all." They had been very "profane," now no "cursing or swearing."

Again Mr. Wesley says: "Wednesday 16, I rode to New-Market, which is another German settlement. But the poor settlers, with all their diligence and frugality, could not procure even the coarsest food to eat and the meanest raiment to put on, under their *merciful* landlords; so that most of these, as well as Balligarane, have been forced to seek bread in other places; some of them in distant parts of Ireland, but the *greater part in America.*"

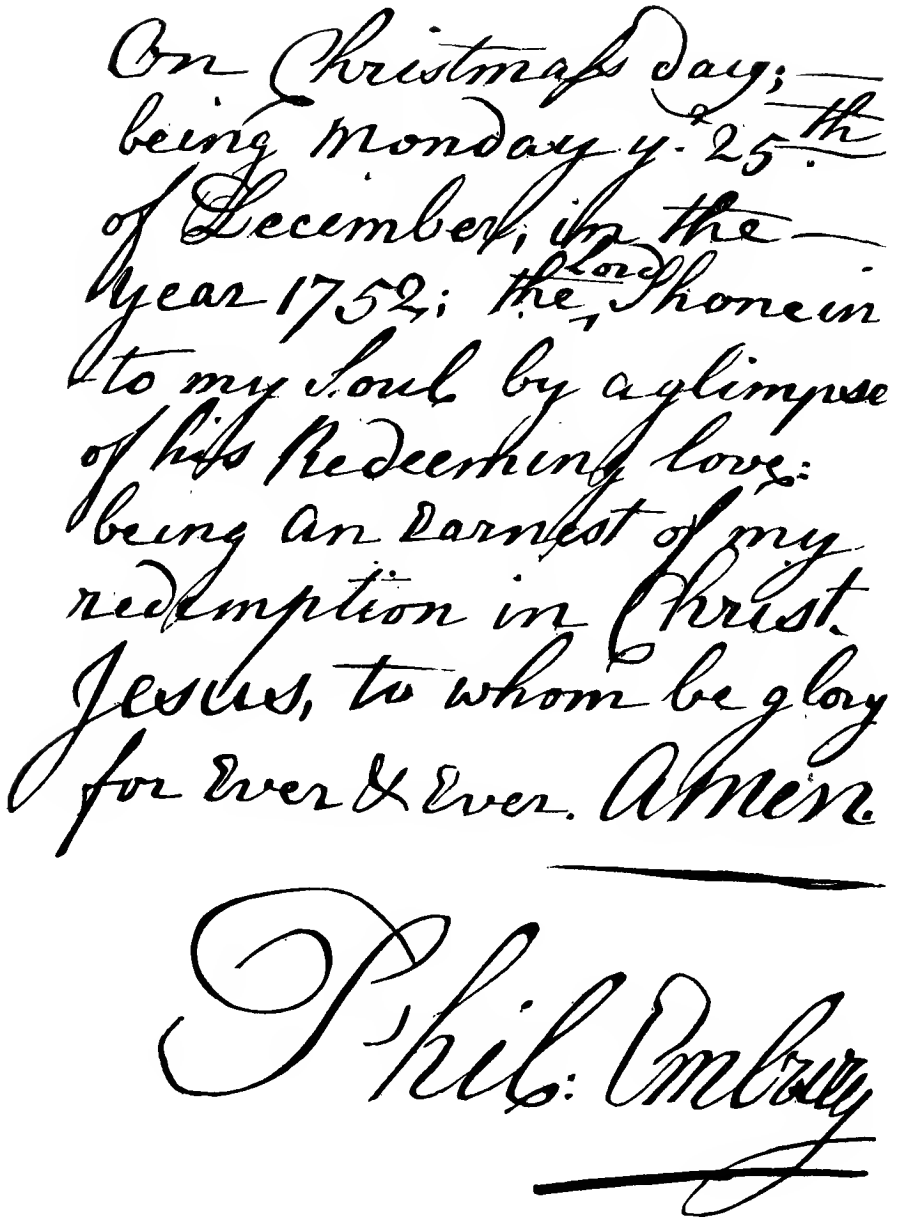
In June, 1762, Mr. Wesley preached to them again, and wrote thus: "They [the Palatines] are a serious, thinking people, and their diligence turns all their land into a garden."

From Mr. Wesley's Journal we see the character of those Irish emigrants who came to America and introduced Methodism into this country, and the cause of their emigration. When Mr. Wesley and his coadjutors first visited that part of Ireland, the German Irish were among the first to welcome them. Under their labors the youthful Embury was converted to God and identified himself with Wesleyan Methodism. He became acquainted with Mr. Wesley when he visited that part of Ireland as early as 1752. We know not who was his spiritual father.

The anniversary of the Saviour's birth was the anniversary of the spiritual birth of Mr. Embury. On Christmas the "day-spring from on high visited" him, as he was "sitting in darkness and in the shadow of death," not only to impart "light," but to "guide his feet into the way of peace." Then he looked up and beheld,

> "Without a cloud between,
> The Godhead reconciled."

In possession of his son Samuel was a small book of family records, on one leaf of which are the following brief entries written by Philip Embury:


On Christmas Day; being Monday y. 25th of December, in the year 1752; the Lord shone in to my soul by a glimpse of his Redeeming love: being an Earnest of my redemption in Christ Jesus, to whom be glory for Ever & Ever. Amen.

Phil: Embury

The following are on the back of the same page:

"Bro. John Embury Died on the 7th day of April, 1764, between 10 & 11 o'Clock in the morn, Saturday.

"My Bro. Peter Embury Died the 24th of 7ber, 1765, about 3 o'Clock in the morning."

Mr. Embury emigrated to America in the early part of 1760. He settled in the city of New-York, and for some time resided in John-street, where his son Samuel was born on the 24th of September, 1765. Mr. Embury was a carpenter and joiner by trade, and, like Paul, labored with his own hands and lived in his own hired house. Mr. Embury was a local preacher in Ireland before he came to this country.

About the same time a number of emigrants from the "Emerald Isle" came to New-York, who had been Methodists in their own land. They were not only "strangers and foreigners," but were like "sheep without a shepherd." They were away from the means of grace, from a preached gospel, from class-meetings, and love-feasts; and their

> "Faith forsook its hold,
> Their hope declined and love grew cold."

Such was their fearful condition, when they were unexpectedly aroused from their guilty slumbers. Their "love had not only waxed cold," but they were indulging in the sinful amusements of the world. Mr. Embury did not join in "those diversions that could not be taken in the name of the Lord Jesus;" yet he was "burying his talent" in the earth, and "hiding his light," and was, therefore, a very "unprofitable servant."

Among the emigrants who arrived the next year

was a pious family by the name of Hick, from Balligarane, Ireland.

Mrs. Barbara Hick was a "mother in Israel;" she felt for the honor of God, for the cause of bleeding Zion, and for the souls of those who were about making "shipwreck of faith."

One evening she went into a company of the backslidden Methodists, and found them engaged in playing cards. She seized the pack of cards, and with a holy indignation threw them into the fire, determined to burn up their idols. Mrs. Hick then warned them of the danger to which they were exposed, and expostulated with them in the most pathetic and earnest manner. Then going to Mr. Embury, she exclaimed, "Brother Embury, you *must* preach to us, or we shall all go to hell, and God will require our blood at your hands!"

Poor Embury! to him it was like a thunder-peal in a clear sky; it was like an earthquake shock; it was like the alarm of the sound of the last trump! Her manner, her countenance, the tone of her voice, as well as what she said, aroused, astonished, and alarmed him. He felt as David did when Nathan said to him, "Thou art the man!" And yet Mr. Embury wished to quiet his conscience and hush his fears, so he inquired, "How can I preach, for I have neither a house nor a congregation?" Plausible as this excuse appeared, she had an answer ready, and said with peculiar emphasis, which Mr.

Embury never forgot: "Preach in your own house and to your own company first." She seemed to him like a messenger from the invisible world, addressing him with the impressive eloquence of eternity. No wonder the warning was astounding and her appeal irresistible, and his excuse, when "weighed in the balance, found wanting." His responsibility was so pressed upon him that he could not shake it off, and he agreed to comply with her request, to hold a meeting in his own house, while she was to collect as many hearers as were willing to attend. Only six attended the first meeting. They sung and prayed, and Mr. Embury instructed them in the doctrines of salvation. Influenced by a desire to "flee the wrath to come, and to be saved from their sins," and to be kept from falling, they enrolled their names into a class, and resolved to attend regularly at the house of Mr. Embury for further instruction. Thus their numbers gradually increased till the place became too strait for them. They then obtained a more commodious room in the neighborhood, where they could worship the God of their fathers. Here they assembled for mutual edification. The rent of the room was defrayed by voluntary collections. Mr. Embury continued to lead their devotions, and to expound to them the word of life. Very useful was he to the "little flock" to whom it was their Father's good pleasure to give the kingdom. The first class was organized in 1766.

CHAPTER III.

MR. EMBURY'S CHARACTER VINDICATED.

His Enemies asperse his Character — His Friends tacitly admit his Guilt — No Evidence that Mr. Embury was playing Cards — Presumptive Evidence he was not — In what his Sin consisted — The House in which Mr. Embury preached the first Methodist Sermon.

A QUESTION arises which involves considerable interest: "Was Philip Embury engaged in playing cards?" His countrymen were playing for pastime, playing for amusement, not for money; did Mr. Embury join with them?

It has been asserted that he was thus employed when Mrs. Hick reproved him. Some Methodists have admitted it, and the enemies of Methodism have said in ridicule, that "American Methodism originated at the card-table." I have read such an account. What are the facts in the case? All I desire is to arrive at the truth of history. There are two accounts of the transaction, and we will notice both of them.

The *first* is this: "That Mr. Embury was not present while the emigrants were playing cards, and that as soon as Mrs. Hick had reproved them

and thrown the cards away, she proceeded instantly to Mr. Embury's house, and delivered a thrilling exhortation to him."*

It is supposed by many that Mr. Embury had apostatized. This is incorrect. The following is the version Mr. Embury gave to his son Samuel, as we learn on good authority. (See Rev. Wm. M. Chipp's letter in the Christian Advocate, April 20, 1858.) "Mrs. Hick went one evening to a neighbor's house, and found a company engaged in playing cards. *Mr. Embury was not present.* Some who were had been Methodists in Ireland. Mrs. Hick administered to them a reproof and threw the cards away. *She then went to Mr. Embury's house* and found him alone, and there reproved him." This settles the point forever, if this testimony is admitted. But if we have been misinformed in regard to what Mr. Embury said concerning the transaction, other writers confirm the statement that Mrs. Hick went to the house of Mr. Embury. The conclusion of the whole matter is this: that Mr. Embury was not there when Mrs. Hick reproved the backsliders, and therefore could *not have been engaged in card playing.* We therefore prove his innocence by proving an *alibi.*

Let us look at the other version, that after having reproved those who were playing, "she [Mrs. Hick] *turned to Mr. Embury and said,*" etc.

* Historical Account of the Early Society of Methodists, (published in 1824,) page 3.

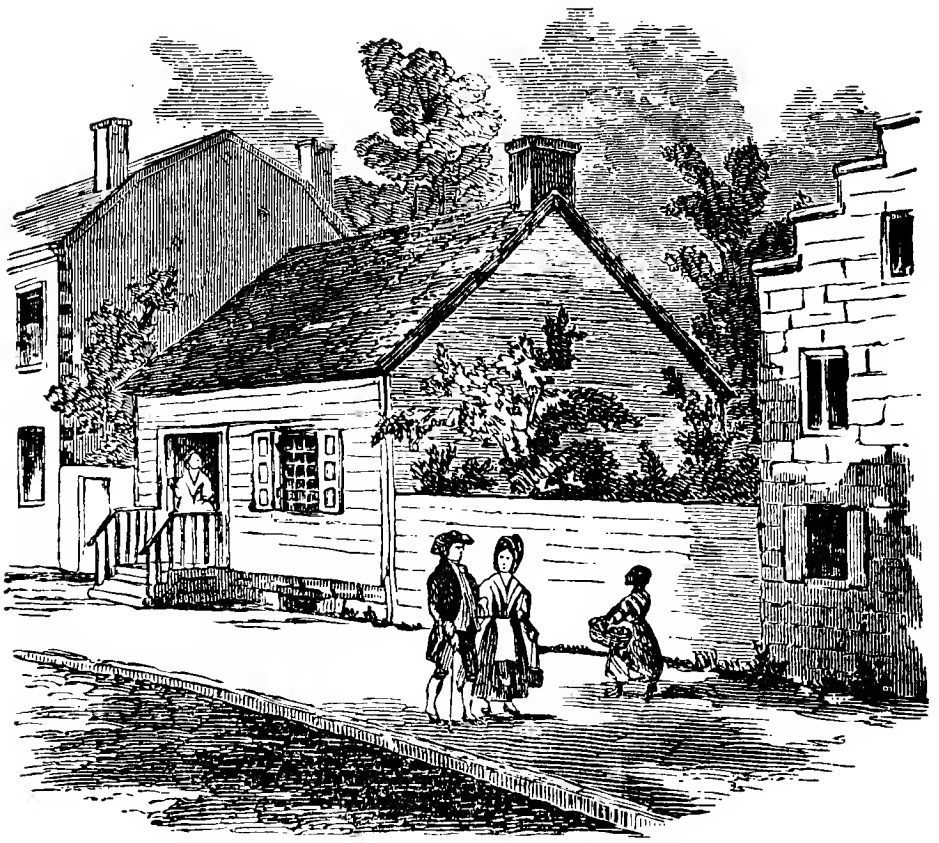
The question arises in every reflecting mind, Why did Mrs. Hick turn round to Mr. Embury? Certainly, because he was not seated at the table or engaged in playing cards with his countrymen. If he had been, she could have administered reproof to him while she did to others without *changing her position.* Admitting he was present, the very idea of her *turning* to reprove him for burying his talent shows that he was not engaged in their sinful amusement.

Now the reader can take either version he pleases, that Mr. Embury was absent or present, no matter which, he will be satisfied that Philip Embury is entirely innocent of the charge that has been brought against him, and that has been so triumphantly trumpeted all over the land. There is not the slightest shadow of proof that he was playing cards at that or any other time. They do gross injustice to the character of Mr. Embury who thus accuse him. This is a grand mistake or a vile slander. Let the enemies of Methodism never repeat it again. Let the Methodists never make such an admission, but meet it with a positive denial and challenge the proof.

The truth is, Mr. Embury was a very diffident man, and his

"Not doing was among his darkest deeds."

"He knew his duty, and did it not." In this consisted his sin. It was more in omission than commission.



PHILIP EMBURY'S OWN HIRED HOUSE

We have volumes entitled "Homes and Haunts of the British Poets," beautifully illustrated, with views of the homes of Spenser and Milton, Addison and Thomson, Cowper and Byron, and others; we see where they lived and where they used "thoughts that breathe and words that burn." We have books called the "Homes of American Statesmen." In them we are introduced to Washington's mansion at Mount Vernon, and to the homes where Clay, and Webster, and others lived.

We thought the reader would like to see the home of Philip Embury. It is not the home of the poet,

it is not the residence of a statesman, but the house of a carpenter, the home of a local preacher, the home of American Methodism. In this humble dwelling the first Methodist sermon was preached in the City of New-York; in this house the first class met; in this house the first Methodist society was formed. Hallowed place! Memorable era, never to be forgotten in the annals of American Methodism. To J. B. Smith, Esq., of Brooklyn, I am indebted for the sketch of the dwelling in which Mr. Embury commenced the mighty work which has had no parallel since apostolic times. Mr. Smith obtained it from one of the men of olden times. It stood in Barrack-street, now Park Place.

Since I wrote the chapter on the vindication of Mr. Embury's character, I have received the following additional information.

Mr. A. Beninger was a Moravian minister. He was a native of Switzerland, from the same town where the immortal William Tell lived. Mr. Beninger was very intimate with Philip Embury. He said Mr. Embury was not present when the company were playing cards; that he was at home, and there the mother of American Methodism went and reproved him. This I have learned from Philip Embury, of this city, who was so informed by Mr. Beninger. I am glad to receive this confirmation of what I have written.

CHAPTER IV.

A MYSTERIOUS STRANGER.

His first Introduction to the little Flock — The Alarm it caused — Why their Fears subsided — His Usefulness — Why he attracted such Crowds — Manner of Preaching.

A most singular event soon brought the little band of Methodists into notice. It was the appearance of a military officer in their meeting, in full uniform, with his sword hanging at his side. No wonder there was some nerve shaking to receive a visit so unexpectedly from an officer of the royal American troops. What could be the object of his visit? All eyes were upon him. Had he come to persecute them, to interrupt their religious services, or prohibit them from worshiping?

They were astonished, and their hearts overflowed with gratitude, as they discovered that, instead of appearing among them from sinister motives, he had come to join in their devotions. When they prayed he kneeled down in the attitude of an humble worshiper, and his countenance sent forth a correct report of the religion that dwelt in his bosom, that breathed, "Glory to God in the highest, on earth

peace, and good will to men." They dismissed their fears and threw away their needless anxieties, when they saw his devotional appearance; and though he was clad in the habiliments of war, they recognized in him a worshiper of "the Prince of Peace."

When the service was over, he introduced himself to the Methodists as Captain THOMAS WEBB, of Albany, also as a soldier of the cross, and a spiritual son of John Wesley; and they were overjoyed, and hailed him as a "brother beloved." They invited him to preach for them. He accepted the invitation, and from that time became one of the principal agents in establishing Methodism in America.

At that period it was customary for military men on all occasions to wear their regimentals. Mr. Webb was a local preacher, and appeared in public with his coat of scarlet with its splendid facings, with his sword lying before him, and the "sword of the Spirit" alongside of it, and can we wonder that he attracted attention? It was so novel, so unlike what they had ever seen before, that curiosity drew many to hear the "old soldier," and to see a military man in the pulpit. Then his style of preaching arrested their attention. He wielded the sword of the Spirit naked. He wrapped no silk around it lest it should be too sharp, and was careful that the point was not too dull. The old members used to speak of his manly eloquence, his holy boldness, his honest appeals,

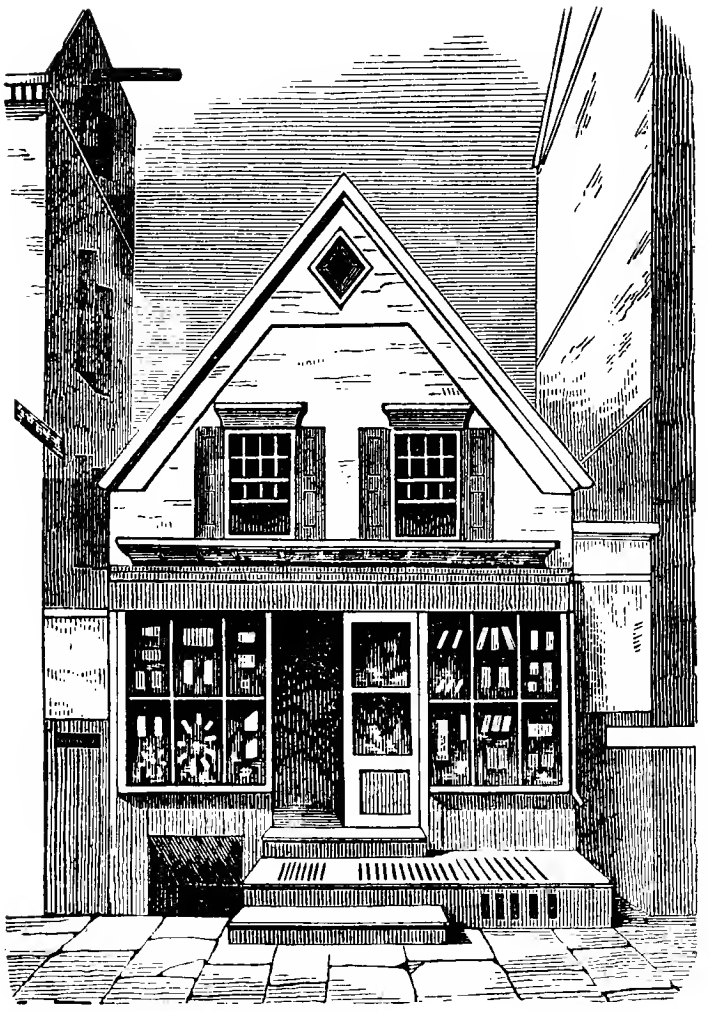
his faithful warnings, his tremendous home thrusts at the human heart.

In a very blunt and emphatic manner, he would bring out in a thunder tone, "*You must repent or be forever damned;*" at the same time he would bring his uplifted hand down upon the desk, and thus thunder terror into the "hearts of the king's enemies." Many yielded to the Conqueror, and said,

"I yield, I yield;
I can hold out no more;
I sink, by dying love compell'd,
And own him conqueror."

In 1766, Captain Webb preached in a hired room, near the barracks.

Doubtless the reader would like to know more of Captain Webb, who figures so largely, and was such a prominent character among the early Methodists in America. Presently we will give a more perfect account of this noble officer. Having said here all concerning him that is necessary to connect the history, to supply the intermediate links in the great historical chain, for a time we bid him adieu.



CHAPTER V.

THE RIGGING LOFT.

Rigging Lofts — Singular Fact concerning them — Why the early Methodists worshiped in them — The Locality of the one in New-York — Its Dimensions — The Year it was occupied as a Preaching Place — An honored Place — Preserved long — When demolished — Canes made of its Timbers.

We now introduce to our readers the far-famed "Rigging Loft," so celebrated in the early history of American Methodism. Bishop Scott said to me, not

long since, "What a propensity the early Methodists in this country had for worshiping in rigging lofts." He then stated this singular fact: that the early Methodists in Philadelphia and Baltimore, as well as in New-York, worshiped in a rigging loft. I suppose they occupied these places, first, for want of better; second, because they were convenient, large, roomy, long, and narrow, and could easily be fitted up for a place of worship; third, because the rent was cheap, they not being able to hire a large, spacious edifice, as most of them were poor.

This Rigging Loft was occupied by the Methodists in 1767. It was to the early Methodists what the "upper room" in Jerusalem was to the disciples on the day of pentecost. The hired room had become too small to accommodate the congregation, and they rented a Rigging Loft in what was called *Horse-and-Cart-street*, now William-street. It was called so from the fact that there were many horses and carts accommodated therein; there was also an inn there that had a horse and cart painted on the sign.

The Rigging Loft was not distinguished for its magnificence or architectural beauty. It was sixty feet long and eighteen wide. Humble as it was, it had attractions for the early Methodists in this city that few places had, however splendid. It was their *Bethel*. God honored it with his presence. There he "abundantly blessed their provision, and satis-

fied their poor with bread;" their priests he also clothed with salvation, and caused their "saints to shout aloud for joy." Often they made its walls echo with the words of Charles Wesley:

"Lo! God is here! let us adore,
And own how dreadful is this place;
Let all within us feel his power,
And silent bow before his face;
Who know his power, his grace who prove,
Serve him with awe, with rev'rence love."

In this humble place, twice on Sunday, and on Thursday evening, Philip Embury or Captain Webb preached a *full*, *free*, and *present* salvation; and here the worshiping assemblies were "fed with the sincere milk of the word," and they grew thereby. Here they wept and prayed, rejoiced and praised.

This building, thus identified with the early history of Methodism in this country, stood until about three years since, an honored memorial of the trials and victories of earlier days. Oft I have visited that Rigging Loft, (120 William-street,) but never entered it without devotional feelings. Many hallowed associations cluster around it. Thought was busy calling up the past. Here Embury preached, and Captain Webb wielded the "sword of the Spirit;" here sinners were awakened and converted to God; here the "sons of God" presented themselves before the

Lord, and "devout women" wrestled with God in prayer, and the fires of pentecost were re-kindled in many hearts. These walls have echoed with voices long since silent in death. Mighty plans have been formed here, and no doubt, among others, that of erecting a house of worship for God.

It is somewhat singular, that while all the buildings that were erected about the time of the Rigging Loft had passed away, this edifice remained so long, alone in its glory, a time-honored relic of the past. It is singular that it remained thirty-four years after Wesley Chapel was numbered among the things that were.

It was a little, plain, modest building, that stood with its gable-end toward the street. Our cut is a faithful representation of it as it appeared in its later days. It had been for several years used as a store, and was last occupied by a card engraver. It was taken down in 1854 to make way for a more commodious building. I almost wished it could have been preserved longer. I looked on with mournful interest as they were taking it down. Memorable place! rich in the associations of by-gone scenes, the birth-place of many souls. No doubt there are those in paradise who look back to the old Rigging Loft as their spiritual birth-place. I carried home a small piece of timber from the ruins, as a memento of olden times. Its timbers were sound, and were made into canes, and many availed themselves of the oppor-

tunity to obtain a walking-stick, and at the same time secure a relic to remind them of the days of old. An ivory head was placed upon each stick, and upon the head of each cane the following inscription: "Rigging Loft, 1766. Philip Embury."

Great numbers attended divine service at the Rigging Loft, and it could not contain half the people who desired to hear the word of the Lord; therefore the necessity of erecting a house of worship. We bid adieu to the Rigging Loft, and introduce to the reader the cradle of American Methodism, or the first Methodist Church erected in John-street.

CHAPTER VI.

THE SITE OF THE METHODIST PREACHING-HOUSE IN JOHN-STREET.

Mistake corrected — The Original Lease from Widow Barclay to Philip Embury — Rev. Henry Barclay — Character — Death — His Son and Grandson — Lots in the North Ward — William Lupton — Old Book — Extract from — Ground Rent.

THE general impression made by the historians of Methodism is this: that the early Methodists talked of leasing some lots, but abandoned this plan and immediately purchased the site in John-street. This is a mistake, as "the old book" will prove; and not only that, but the *original lease* for the property now lies before me; and as it is full of historical interest, and a part and parcel of the history of the times, and as the deed for the property refers to this lease, and some parts of it cannot be well understood without it, I insert it as one of the lost chapters recovered in the early history of American Methodism. On the outside of the paper is this:

"MARY BARCLAY, and others,
to
PHILIP EMBURY, and others." } *Lease.*

THE LEASE.

"THIS INDENTURE, made this twenty-ninth day of March, in the year of our Lord one thousand seven hundred and sixty-eight, between Mary Barclay, executrix, and Andrew Barclay, Leonard Lispenard, and David Clarkson, executors of the last will and testament of Henry Barclay, late of the city of New-York, clergyman, deceased, on the one part, and *Philip Embury*, William Lupton, Charles White, Richard Sause, Henry Newton, Paul Hick, and Thomas Taylor, all of the city of New-York, and Thomas Webb, of Queens County, of the other part: *Witnesseth*, that they, the said parties of the first part, for and in consideration of the sum of five shillings, lawful money of New-York, to them in hand well and truly paid at or before the sealings and delivery of these presents by the said parties of the second part, the receipt whereof they, the said parties of the first part, do hereby acknowledge, have bargained, granted, and sold, and by these presents, do fully, freely, and absolutely grant, bargain, and sell unto them, the said parties of the second part, All those two certain lots of ground situate, lying, and being in the North Ward of the said city of New-York, (being part and parcel of the estate of *Anthony Rutgers*, deceased, and upon a division of the said estate fell to the part and share of the said Henry Barclay,) and known and distinguished in a certain map, bearing date the fourteenth day of September,

in the year of our Lord *one thousand six hundred and ninety-six*, made of the land commonly called Shoemaker's Ground, by lots No. 112 and No. 113, containing in breadth, in front and rear, each of them twenty-five feet, be the same more or less, and in length on both sides each of them ninety-five feet, be the same more or less; the lot No. 112 bounded northeasterly in front on John-street, northwesterly by the house and lot of ground in the tenure and occupation of Jonathan Bleeker, southwesterly in the rear ground in the tenure and occupation of Jacob Van Woert, and southeasterly by the said lot No. 113; and the lot No. 113, bounded northeasterly in front by John-street aforesaid, northwesterly by the said lot No. 112, southwesterly in the rear by ground of Anthony Rutgers, and southeasterly by ground of the said Leonard Lispenard; together with all and singular the houses, out-houses, stables, gardens, water wells, curtilages, easements, profits, commodities, emoluments, hereditaments, and appurtenances to the same belonging, or in any wise appertaining; and the reversion and the reversions, remainder and remainders, rents, issues, and services thereof, and every part and parcel thereof, with the appurtenances, to have and to hold, *all* and singular the said hereby granted premises, and every part and parcel therewith the appurtenances, unto them, the said parties of the second part, their executors, administrators, and assigns, for and during and until the full end and term of one whole year from the day of the date of

these presents next ensuing, and fully to be complete and ended, yielding and paying therefor unto the said parties of the first part, their executors, administrators, or assigns, the rent of one peppercorn, on the last day of the said term, only if lawfully demanded, to the intent and purpose, that by virtue of these presents, and by the force of the statute for transferring of uses into possession, the said parties of the second part may be in the actual possession of all and singular the hereby granted premises, and every part and parcel therewith the appurtenances, and be thereby enabled to accept and take a grant and release of the reversion and inheritance thereof to them, their heirs, and assigns forever, to the only proper use, benefit, and behoof of them, their heirs, and assigns forever, by indenture, intended to be made between the said parties to these presents, and to bear date the day next after the day of the date of these presents.

"In witness whereof the said parties to these presents have hereunto set their hands and seals, the day and year first above written.

Mary Barclay [L. S.]

"ANDREW BARCLAY, [L. S.]
"LEONARD LISPENARD, [L. S.]
"DAVID CLARKSON," [L. S.]

"Sealed and delivered in presence of THOMAS BARCLAY, EGBERT BENSON."

This property was obtained from Mrs. Mary Barclay. She was the widow of the Rev. Henry Barclay, the second rector of Trinity Church. He was the successor of the Rev. William Vesey, who was the first pastor of Trinity Church, and who was with them from the first building of Trinity Church, in 1697, to the day of his death, 11th of June, 1746. He was a most estimable man.

Mr. Barclay, for ten years previous to his being pastor of Trinity, was catechist to the Mohawk Indians. He was father of the late Thomas Barclay, Consul General of his British Majesty in the United States, and grandfather of Mr. Anthony Barclay, late British consul to our government, who resided in this city, and worshiped in the temple where his grandfather was rector a century before. Mr. Barclay was appointed rector October 22, 1746. He was very useful. During his rectorship, the Church and congregation greatly increased. The St. George's Chapel in Beekman-street was built during his ministry, and the design was formed for building St. Paul's Church edifice. In St. George's, the excellent Dr. Milnor, of blessed memory, and the eloquent and noble Dr. Tyng, preached for several years. Mr. Barclay died deeply lamented on the 20th of August, 1764.

It will be seen from the lease that he inherited this property from the estate of Anthony Rutgers. It is somewhat singular that the Methodists obtained the

ground for the site of their church from the widow of the second rector of Trinity Church in New-York. It will also be seen the lease was conveyed to Philip Embury and others. Mr. Embury here bears a conspicuous part in securing the site for the first Methodist preaching-house in New-York. He was a prominent man, *the* prominent man.

It is singular to us who live in the present day, and look at New-York City as it now is, that the lots in John-street were then in the "North Ward." They are now in the second, and in the city we have twenty-two wards.

The original deed for the property dates back to 1696. The original name of the plot to which it belonged was quite singular, "Shoemaker's Ground." There is an entry in the "old book" that shows the ground was leased, and that they paid ground-rent. This corroborates the fact that the ground was *first* leased, *then* purchased. It is this: "August 1st, 1769. To cash paid William Lupton, which he lent to pay the ground-rent, £14 10*s*."

It will be perceived that there is this difference between the date of the lease and the deed, the former is dated March 29, 1768, the latter November 2, 1770. Two years and seven months' difference.

Our early Methodist fathers were prudent men; they acted very cautiously; not feeling able to purchase the site, they concluded that it was better in the first place to lease and pay the ground-rent.

This they did for nearly three years, and it was upon this leased property they built the renowned Wesley Chapel. They leased the property undoubtedly with the privilege of purchasing it. I know this account differs from all we have read on the subject by writers on early Methodism in New-York, but here are the *documents* that are on record; here are the well-authenticated facts; and facts are stubborn things, and figures will not lie.

I find on the "old book," that the price they ultimately paid for it was £600. This was the sum, though a nominal one is named in the deed.

CHAPTER VII.

THE ORIGINAL DEED FOR THE PROPERTY.

The first Deed for a Site for a Methodist Preaching-house in America — A Model Deed — The early Trustees business Men — The Property carefully secured — Record concerning it on the Old Book — How the Trustees were appointed — Other Property obtained — From whom — Singular Fact.

DEEDS for property are generally very dry, and are seldom read, except by lawyers and those deeply interested in them; but for many reasons I have inserted this. The original deed I have read. It was written on parchment, and bears the marks of antiquity, and we have here the exact copy. This is the first deed for a Methodist house of worship in America. There are over fourteen thousand deeds for the sites of houses of worship for the Methodists in this country, but none are more carefully written or more carefully guarded than this. It is not only a great curiosity, but from it many historical facts can be gathered. It is a kind of model deed. It states the fact that "the lots were then in possession of the trustees." Again, "that the lots were particularly described in a former conveyance made by

Widow Barclay." Furthermore that "the meeting-house was already built by the Methodists on those lots of ground." It also speaks of "the indenture of lease." How careful they were to have the property secured for a Methodist preaching-house "FOREVER." Also that the doctrines of the Methodists should be preached there as long as sun and moon endure.

This deed shows that the preachers and the trustees were business men. They felt that they were transacting business for those who were coming after them, acting for future generations, and they were as careful as if everlasting life depended upon it. The deed was endorsed thus:

"Mr. JOSEPH FORBES, to the Rev. RICHARD BOARDMAN & others. Release dated 2 November, 1770."

THE DEED.

The following is a copy of the deed for the ground on which old John-street Preaching-house was originally built:

"THIS INDENTURE, made the second of November, in the year of our Lord one thousand seven hundred and seventy, in the eleventh year of the reign of our most gracious Sovereign Lord, George the Third, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth:

"BETWEEN Joseph Forbes, of the city of New-York, in North America, cordwainer, of the one part, and

Richard Boardman and Joseph Pilmoor, ministers of the Gospel; William Lupton, merchant; Thomas Webb, gentleman; John Southwell, merchant; Henry Newton, shopkeeper; and James Jarvis, hatter; all of the said city of New-York, (trustees appointed for the uses and purposes hereinafter mentioned,) of the other part:

"WITNESSETH that the said Joseph Forbes, for divers good and valuable consideration, him thereunto especially moving, and also for and in consideration of the sum of ten shillings current money of the province of New-York, to him in hand well and truly paid by the said Richard Boardman, Joseph Pilmoor, William Lupton, Thomas Webb, John Southwell, Henry Newton, and James Jarvis, the receipt whereof he, the said Joseph Forbes, doth hereby fully acknowledge, hath granted, bargained, sold, aliened, enfeoffed, conveyed, assured, and confirmed, and by these presents doth grant, bargain, sell, alien, enfeoff, convey, assure, release, and confirm unto the said Richard Boardman, Joseph Pilmoor, William Lupton, Thomas Webb, John Southwell, Henry Newton, and James Jarvis, (in their actual possession now being by virtue of a bargain and sale to them thereof, made for one whole year by indenture of lease, bearing date the day next before the day of the date of these presents, and by the force of the statute made for transferring uses into possession,) and to their heirs and assigns, all those

two certain lots of ground situate, lying, and being in the city of New-York aforesaid, and distinguished in a certain map or chart made of the ground of the late Reverend Doctor Henry Barclay, deceased, by lots Nos. (numbers) one hundred and twelve and one hundred and thirteen, which said lots are particularly described in a certain conveyance made thereof by Mary Barclay, widow and executrix of the said Doctor Henry Barclay, reference to the said conveyance thereof—

"Being had, will fully appear, together with the meeting-house on the said two lots of ground erected and built *for the service of the Almighty God after the manner of the people called Methodists.* And also all other erections, buildings, and improvements, ways, paths, passages, water, water-courses, lights, easements, emoluments, hereditaments, and appurtenances to the said two lots of ground, meeting-house, and premises belonging, or in any wise appertaining, and the reversion and reversions, remainder and remainders, rents, issues, and services thereof, and of every part thereof. And also all the estate, right, title, interest, possession, property, claim, and demand whatsoever of him, the said Joseph Forbes, of, in, and to the same, with all deeds, evidences, and writings which in any way or manner relate thereunto. To HAVE AND TO HOLD the said two lots of ground, meeting-house, and premises hereinbefore mentioned and described, and hereby granted and released, with all

and every the appurtenances unto the said Richard Boardman, Joseph Pilmoor, William Lupton, Thomas Webb, John Southwell, Henry Newton, and James Jarvis, their heirs and assigns, forever. NEVERTHELESS, UPON SPECIAL TRUST AND CONFIDENCE, and to the intent that they and the survivors of them, and all other trustees for the time being do and shall permit John Wesley, late of Lincoln College, in the University of Oxford, cleark, and such other persons as he, the said John Wesley, shall from time to time appoint, and at all times during his natural life, and no other person or persons, to have and enjoy the free use and benefit of the said meeting-house and premises.

"That the said John Wesley, and such other person or persons as he shall from time to time appoint, may therein preach and expound God's Holy Word; and after his, the said John Wesley, deceased, upon further trust and confidence, and to the intent that the said trustees and the survivors of them, and the trustees for the time being, do and shall permit Charles Wesley, late of Christ's Church College, Oxford, cleark, and such person or persons as he shall from time to time appoint, and at all times during his life, and no other, to have and enjoy the full use and benefit of the said meeting-house and premises for the purposes aforesaid; and after the decease of the survivors of the said John Wesley and Charles Wesley, *then upon further trust and confidence, that*

the said Richard Boardman and the rest of the hereinbefore mentioned trustees, or the major part of them, *or the survivors of them*, and the major part of the trustees for the time being, *shall, and from time to time, and* FOREVER *thereafter will, permit such person or persons as shall be appointed at the yearly conference of the people called Methodists in* London, Bristol, Leeds, and the city of New-York aforesaid, *and no others, to have and enjoy the said premises for the purposes aforesaid*, provided always that the said person or persons so from time to time to be chosen as aforesaid, *preach no other doctrine than is contained in the said John Wesley's Notes upon the New Testament and his four volumes of Sermons; and upon further trust and confidence*, that as often as any of the trustees hereby appointed, or the trustees for the time being, shall die or cease to be a member of the society commonly called Methodists, the rest of the said trustees for the time being, as soon as conveniently may be, shall and may choose another trustee or trustees, in order to keep up such a number of trustees that they may in no time hereafter be less than seven nor more than nine. And the said Joseph Forbes doth, by these presents, covenant, promise, and agree to and with the said Richard Boardman and the rest of the trustees hereby appointed, that he hath not done, committed, executed, or suffered, or caused, or procured to be done, committed, executed, or suffered, any act, matter, or

thing whatsoever whereby to charge or encumber the said premises hereby granted and released, either in title, estate, or otherwise howsoever.

"In witness whereof the said Joseph Forbes hath hereunto set and affixed his hand and seal this day and year first above written.

Joseph Forbes [L. S.]

"Sealed and delivered in the presence of us,

"ANDREW GAUTIER,

"JOHN C. KNAPP."

"Received this day and year first within written, of the within-named Richard Boardman and the rest of the trustees within mentioned, the sum of ten shillings, current money of the Province of New-York, being the full consideration money within mentioned. JOSEPH FORBES.

"Witness, ANDREW GAUTIER, JOHN C. KNAPP."

The 29th of October, 1770, we find the following in the "old book:" "To cash paid for a deed in trust from Mr. Forbes, to the seven trustees appointed by Richard Boardman, £3 8*s.* 6*d.*" 1. We see the trustees were appointed by Richard Boardman, instead of being elected by the people, as they now are; and, 2. The enormous price they paid for a deed. Furthermore, things have greatly changed since that day. The purchasers then paid for the deed; now it

is the universal custom for the seller of the property to pay for it.

Afterward the trustees purchased other property adjoining theirs in John-street. The Reformed Dutch Church held a mortgage on a house and lot; they foreclosed, and the property was sold at auction and purchased by the trustees of the John-street preaching-house for three hundred pounds. They obtained their deed from the Reformed Dutch Church, which was signed by their pastor, the Rev. J. H. Livingston. The deed was dated 12th of March, 1786.

CHAPTER VIII.

THE FIRST METHODIST PREACHING-HOUSE IN NEW-YORK.

Its Origin — Difficulties — How overcome — The Plan for the Edifice from Heaven — The Architect Divine — Truth stranger than Fiction — The original Subscription for the Preaching-House — The Model Preamble — Names of Subscribers — Amount of their Subscription.

THE *Rigging Loft* becoming too small to accommodate the people, the little society took into prayerful consideration the idea of building a house of worship for God. The undertaking was momentous; they were few in number, and possessed but little of this world's goods and little influence. To high Heaven they looked for the "wisdom that is profitable to direct." They did not look in vain. A solitary woman settled the question. While the members of the church were deliberating as to the best course to pursue, and others were hesitating; some timid, fearing if they began to build they would never be able to finish, and some were doubting, Mrs. Barbara Hick, the mother in Israel, the elect lady who awoke the slumbering energies of Philip Embury, turned the scale, settled the question in favor of

building a church edifice. Mrs. Hick said "she had made the enterprise a matter of prayer, and looked to the Lord for direction, and had received with inexpressible sweetness and power this answer: 'I the Lord will do it.'" That was not all; she said "a plan for building was presented to her mind." This plan she revealed to the society; they approved of it, and adopted it. The first house of worship for the Methodists in New-York was built after a divine plan, for the great builder of the Church was the architect. He certainly planned a plain, neat, commodious temple.

There is something of the marvelous about this strange story. Poetry, fiction, romance, imagination, all fade before it. "Truth is stranger than fiction." To some it will seem as if she were visionary, fanciful, fanatical, building castles in the air, an old woman with a fruitful imagination. But did those who knew her best think so? Certainly not. How high she must have stood in the estimation of the little flock! What a tremendous influence she exerted! What confidence they had in her piety, in her word! They placed the most implicit confidence in all she said, believing every word of it; therefore they, first, resolved to build a house of worship; second, they immediately after circulated a subscription paper to raise the means to enable them to build; third, when they erected their edifice they adopted the plan which had been revealed to her.

Mrs. Hick was not visionary; she was a plain matter-of-fact woman, full of faith, full of hope, full of courage, full of zeal; a woman who had power with God in prayer, and when she prayed expected a direct answer, and therefore obtained it.

THE ORIGINAL SUBSCRIBERS FOR THE PREACHING-HOUSE IN JOHN-STREET.

The descendants of the early Methodists undoubtedly would like to know who were engaged in erecting the first Methodist house of worship on this continent. It is refreshing to read the names of the contributors, and the amount of their contributions to an object so commendable and praiseworthy. The precious "old book" gives us the names of every one of them. I transcribe them that our children and childrens' children, as well as others, may read the names of those noble men and women who were engaged in an enterprise that angels must have admired, and for which thousands will bless God in eternity.

The preamble to the subscription list is certainly a model. It is brief, modest, plain, and full of religion, and breathes a very sweet spirit. It makes honorable mention of Mr. Wesley, and Philip Embury, "a member and helper." It acknowledges they are "under the direction of John Wesley." It states they are "Methodists," and desirous of

"worshiping God in spirit and in truth," and believe, "if they had a more convenient place to worship in, it would be more for the glory of God and the good of souls;" also, that "God has been pleased to bless them in their meetings." They ask assistance, not to build a cathedral or some splendid edifice, but a "small house." They were not ambitious for display; a small house was the utmost of their desires, the height of their ambition. It is quite free from bigotry; "where the Gospel of Jesus Christ might be preached without distinction of sects or parties." As an inducement to subscribe there is a motive held out—the reward the donors would receive: "not doubting but the God of all consolation will abundantly bless all such as are willing to contribute to the same."

We have read many preambles, prefaces, introductions to subscriptions for houses of worship, but amid all the improvements of this wonderful age have never seen one that surpasses this, which was drawn in the infancy of Methodism in New-York. Bishop Janes read it in the "old book," and expressed his profound admiration of it, and so have many others of our fathers and brethren.

The following is an exact copy of the "Preamble," and the list of subscribers and subscriptions, as recorded in this "book of the Chronicles" of early Methodism in America.

"PREAMBLE OF THE SUBSCRIPTION LIST, WITH THE NAMES OF THE SUBSCRIBERS, AND RESPECTIVE SUMS GIVEN ANNEXT.

"A number of persons, desirous to worship God in spirit and truth, commonly called Methodists, (under the direction of the Revd. Mr. John Wesley,) whom it is evident God has been pleased to bless in their meetings in New-York, thinking it would be more to the glory of God and the good of souls had they a more convenient place to meet in, where the Gospel of Jesus Christ might be preached without distinction of sects or parties; and as Mr. Philip Embury is a member and helper in the Gospel, they humbly beg the assistance of Christian friends, in order to enable them to build a small house for that purpose, not doubting but the God of all consolation will abundantly bless all such as are willing to contribute to the same."

	£	s.	d.		£	s.	d.
Thomas Webb... ..	30	0	0	Rev. Mr. English....	1	12	6
William Lupton.. ..	20	0	0	Grove Bend.... ..	3	5	0
James Jarvis... ..	10	0	0	John Crook. ..	3	5	0
Charles White. ..	5	0	0	Paul Hick..... ..	3	5	0
Benjamin Huget...	5	0	0	Joseph Pearson. ..	3	2	0
Christopher Stimets.	5	0	0	Gose Courtland.. ..	2	18	0
J. Robuck....	1	0	0	Mr. Graham ..	1	10	0
Oliver Delancy. ..	6	10	0	James Jauncy.. ..	4	13	0
John Crugar..	5	0	0	Henry Newton.....	3	5	0
Mr. Althorp. ..	3	5	0	Richd. Sause. ..	3	5	0
James Delancy.. ..	3	5	0	N. B.	0	6	0
Robert Lake.....	5	0	0	Mary Arther.. ...	0	8	0
Revd. Mr. Ahmuty	2	0	0	Mrs. Stapel..	0	16	3
Revd. Mr. Ogvelsvie.	1	12	6	Mrs. Hauser.....	0	8	0

	£	s.	d.
John Velt House....	1	0	0
Mr. Munson Ward...	0	8	0
Mr. Moral...	1	12	6
Corns. Sebring..	0	8	0
Isaac Sebring. ..	0	8	0
Whitehead Cornal..	0	6	6
— Sebring... ..	0	4	0
Mrs. Johnston. ..	0	8	0
Susanna Letson. ...	0	8	0
Jacob Heck... ..	1	0	0
Hannah Holding. ..	0	4	0
Sarah Alboid. ..	0	16	0
Mr. Glassford.	0	8	0
Lambert Garrison.	0	10	0
Edwd. Light.. ..	1	0	0
Peter R. Levingston	2	0	0
Alexr. Hutchen ..	1	10	0
Jacob Hollet.	1	10	0
James Beatman.	0	16	3
Philip Levingston.	0	16	3
Joseph Drake..	0	8	0
James Peters. ..	0	10	0
Nich. Quackinbush.	0	16	3
Cathne. Frank...	0	4	0
Mrs. Colpin....	0	8	0
John Wessel..	0	5	0
Michl. Howert.. ...	0	8	0
Mrs. Lyon.. ..	0	4	0
Abm. Mountany....	0	8	0
Mr. Bamper	0	16	3
Cash	0	12	0
Thos. Petel..	0	8	0
Thos. Whaley ..	0	8	0
Saml. Veilkinham.	0	8	0
Cash...	0	12	0
Mrs. Cooley.... ..	0	8	0
Mrs. Commin... ..	0	8	0
Jasper Cavour ..	1	0	0
Thompson & Selby...	0	8	0
G. Golet...	0	8	0
John Marks. ..	0	8	0
D. Goldsmith, Junr.	0	2	0
Wm. Bur	0	1	6
Wm. Rhilander ..	1	0	0
John Clark.. ..	0	8	0
Simon Brastead...	0	10	0
Girthy Hodge ..	0	10	0
Elizh. Cusign.	1	0	0
John Brandon....	1	0	0
Wm. Pearson..	0	6	6
Mr. Rhilander.	0	16	0
Geo. Crosley..	0	8	0
Mrs. Slyder..	0	4	0
Captn. Davis.	0	10	0
Rachell... ...	0	9	0
Margrett. ..	0	7	0
Mr. Bartow ..	1	0	0
Mrs. Deverix.	0	8	0
Wm. Williams. ..	0	10	0
Mrs. M'Coy.. ..	0	8	0
Mrs. Heys..... ...	1	4	0
Wm. Eustick... ..	1	0	0
Francis Jones.. ...	0	15	0
Michl. Cross.. ..	1	0	0
Mr. Stryer	0	4	0
Mr. Ranscar ..	0	10	0
Christian Schulass..	1	0	0
Elizh. Park.....	0	2	0
James Hollet.	1	0	0
Mr. Harvey ..	0	8	0
Thos. Durham. ...	1	10	0
Henry Van Vleck.	2	0	0
James Lough....	0	4	0
Doctr. Beard... ..	1	10	0
Mr. Trimper.. ..	0	4	0
Mr. Miset.	0	4	0
Wm. Webb..	1	0	0
Geo. Hopson.	1	12	6

	£	s.	d.		£	s.	d.
Adam Gilcrist. ..	1	12	6	Mrs. L. L.	0	16	3
Mrs. Lispenard.. ...	2	10	6	John Sayre.....	0	3	3
David Clarkson...	1	0	0	John Marstin. ..	0	8	0
G. W L. ..	1	0	0	Captn. Randle..	0	16	0
Cash	1	0	0	Mrs. Read.. ..	1	6	0
Thos. Bell....	1	0	0	Mr. Axtell...	3	5	0
Rev. Mr. Nizer ..	0	16	0	Gilbert Torbush....	0	13	0
A. Beninger	1	0	0	Michl. Thody..	0	8	0
Nancy Crosfill.. ..	1	0	0	Mary Ten Eyck.	0	8	0
Mary Newton...	1	0	0	Henry Cuyler.	0	16	3
John Mountany. ..	0	8	0	Mr. King..	0	16	0
Mrs. Buller.... ..	0	8	0	Charles Williams..	0	16	0
Thos. Taylor.. ..	1	0	0	Nich. Steverson..	1	0	0
Edwd. Caskallen.	1	0	0	Joseph Read..	1	8	0
Vall Tetler.	1	0	0	Cash	0	2	0
Benj. Ogden, in work	1	0	0	Thos. Marstin..	0	8	0
Phill. Coughran, do.	2	0	0	Thos. Walton..	1	0	0
Mrs. Bartley..	2	0	0	Widow McCivers. ..	1	4	0
David Grim... ..	0	8	0	John Watts.. ..	2	0	0
Sweeny.	0	2	0	Doct. Mallet..	0	16	3
Peter Van Skiack.	1	4	0	Abm. Wilson.	0	16	3
Van Every.	1	1	0	Abm. Lynson..	0	12	0
Vander Vort... ...	1	4	0	Anthy. Rutcas.	0	16	0
Meeks.	0	2	3	Timothy Hust.	0	12	6
Giles...	1	1	0	Thos. Barrow..	0	13	0
David Embury.....	2	0	0	Doctr. Midleton..	0	16	3
Jackson	0	12	0	John Dunscomb....	0	16	0
Captn. Thos. Clark..	1	0	0	Rachel Crishong..	0	4	0
Capt. St. A. Crow..	1	12	6	John Mott. ..	0	13	0
Danl. Neal.	0	16	0	Mr. J. Taylor ..	0	8	0
Chars. McCivers.	1	12	6	Henry White.. ..	1	0	0
Isaac Low..	1	4	0	John Cregear ..	0	6	0
David Mathews...	0	16	3	John Roberts..	0	8	0
Thos. Witter.	0	16	3	Thos. Moore. ..	1	1	0
Joseph Read..	0	13	0	Elias Debruce.. ..	0	16	0
Garret Beatman..	1	0	0	John Cuk. ..	2	0	0
Thos. Elison... ..	0	16	0	Mr. Comaline.. ...	0	16	0
Richd. Everts...	0	4	0	Doctr. Kisam... ..	0	13	0
Mr. Grant... ..	0	6	0	Rudolf Ritsman.....	1	0	0

	£	s.	d.
Wm. Kelly.... ..	0	16	0
Nathl. Marstin.	1	12	6
Thos. Vandrill.. ...	2	0	6
Chars. Barrow.....	0	8	0
James Duaine	2	0	0
Theods. Van Wyck..	2	0	0
Thos. Jones... ..	1	14	0
John Haris Cruger..	0	19	6
— Curlraght.....	1	12	6
O.	2	0	0
A. U.....	1	12	6
B. R. E..	1	12	6
— Verpleck.	1	4	0
Mr. Ludlow.. ...	0	16	3
Wm. Ludlow. ...	1	4	0
C. Ludlow..... ..	1	0	0
T. Smith..	0	16	3
A. Hamsley. ..	1	0	0
T. Atwood.... ..	0	16	3
P. Ramson.....	0	16	3
Mr. Fenton..	0	8	0
Mr. Faitly	0	2	0
Mr. Banyar.. ..	1	12	0
Mr. Yeats.	0	16	3
Fredk. Depoister....	0	16	3
Mr. Bull. ..	0	10	0
Mr. Beach..	1	0	0
Mr. Ludlow	0	9	0
Capt. Long.. ..	0	8	0
Mr. Van Horn..	1	0	0
Henry Holand. .	0	16	0
Thos. Tucker	1	12	0
Richd. Curson.	0	10	0
Cash	0	4	0
Mr. Cook....	0	4	0
Mr. Raise.	0	4	0
David Johnston....	1	12	6
Isaac Sears.... ..	1	0	0
Lawyer Wickam..	0	19	6

	£	s.	d.
Henry Newton More	6	15	0
John Casner. ...	1	0	0
Richd. Waldron.. ..	0	16	0
Mr. Saml. Schuyler	3	4	3
	£309	15	6
John Leake. ..	15	0	0
James Jarvis.	10	0	0
Samuel Selby..	10	0	0
George Hopson.....	10	0	0
William Lupton...	10	0	0
John Chave.... ..	5	0	0
Charles Morse. ...	1	0	0
John Staples.. ..	1	0	0
Stephen Sands. ..	1	0	0
Philip Ebert.. ...	1	0	0
Thomas Durham..	1	0	0
Thomas Duncan.....	1	12	6
Eliz. De Forreest..	1	12	6
Mrs. Gray..	1	0	0
Mrs. Anderson..	3	4	0
K. P ..	0	14	0
Capt. Hecht.	3	4	0
John Bowden..	1	0	0
W X..	0	8	0
Thomas Brinkley..	0	16	0
Nathl. Child.. ..	1	0	0
H. N	0	8	0
Drx. E..	5	0	0
W. E..	0	8	0
Lewis Faugers.	3	4	0
Richard Sause.....	10	0	0
Mrs. Hickey..	0	8	0
Peter Grim..	1	0	0
William Rhilander...	1	0	0
Benj.&Wm.Rhilander	1	0	0
Charles White. ..	3	5	0
Thos. Webb, given in interest on his bond	3	4	0
	£418	3	6

There are not far from two hundred and fifty subscribers. The subscription-list is a great curiosity; something the writer and the reader never expected to see. Every name and the amount subscribed for the first Methodist preaching-house in America. The amount was large, when we consider the times in which they lived and the circumstances by which they were surrounded. Money was money in those days, and it was very scarce.

Some of the names are abridged or spelled differently from what they are now; for instance, Crosfill, which we spell Crossfield; again, Rutcas, which we spell Rutgers. The names of families are frequently written differently at different periods; they change, either leave out or add a letter; and, what is more singular, members of the same family frequently spell their names differently. Widow Barclay gave two pounds. From her the trustees leased the lots; but her name is written on the book Bartley. Mr. Moral gave a subscription. This, no doubt, was Jonathan Morrell, whose wife was a member of the first class formed by Philip Embury. A. Beninger subscribed one pound: I learn from Philip Embury of this city, a relative of Philip the carpenter, that he was a most intelligent man, well acquainted with Embury, and used to relate many characteristic anecdotes and incidents connected with him. David Embury gave two pounds. He was a brother of Philip, and accompanied him to Camden, N. Y.,when he removed there.

CHAPTER IX.

THE EARLY TRUSTEES AND STEWARDS.

Trustees' Subscriptions — Thomas Webb — Princely Subscription — The first — Its Influence on others — William Lupton — Merchant Prince — His Subscription — His splendid Motto — Treasurer — Liberality — Great Size — Death — Vault — Philip Embury — Entry in the old Book — James Jarvis, Hatter — Liberal Subscription — Treasurer — First of the original Trustees that died — Leader also — Mr. Asbury with him in his last Hours — Henry Newton — Original Trustee — Subscription — Principal Collector of Moneys — Bachelor — Treasurer Twenty Years — Mrs. Courtney—High-backed Pew—Newton's Death—Where buried.

Having read the names, on the "old book," of the trustees and stewards who were engaged in laying the foundation of the temple of Methodism in America, I have taken the utmost pains to learn their history, character, and end. I have conversed with the few remaining fathers and mothers to get light on the subject, and have visited the descendants, of the official men, conversed with them, and looked over old documents to obtain information. Their names are as valuable to us, as a denomination as the names of the signers of the Declaration of Independence are to the country; names that should be treasured up and transmitted to future generations. I have obtained fac-similes of their signatures, and I

know they will be looked upon with mournful pleasure, now the writers are in their sepulchers.

In reading over the names and subscriptions of those who aided in building the first Methodist preaching-house in the New World, many thoughts crowd the mind, and from its perusal there is much to be learned.

CAPTAIN THOMAS WEBB.

The first name on the list, Captain Thomas Webb, is one very dear to American Methodists. He subscribed the first and largest amount, namely, thirty pounds. This was a noble beginning. Everything depends on a right commencement. Many a subscription has been ruined by some narrow-souled man putting down a small amount to begin with. We are creatures of imitation, and in regard to subscriptions are greatly influenced by example. He afterward contributed more.

WILLIAM LUPTON.

The next name is William Lupton. He gave twenty pounds, and afterward ten more. He was one of the original trustees. He was a merchant and a merchant prince. His motto was, "The church first, and then my family;" not my family, then the church; not my farms, my merchandise, my bank stock, my ease, my prosperity, my popularity, and then the

church, as an appendage. No! no such sentiment pervaded the bosom or actuated the conduct of William Lupton.

At the dedication of a church, I once heard Bishop Scott pronounce a most splendid eulogy upon William Lupton and the motto he adopted. The bishop held up his example, not only for our admiration, but imitation. "Love the Church!" said the bishop; "would not such a man die for the Church?" He introduced his conduct and motto as strikingly illustrative of the spirit of the Psalmist when he penned these words: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." "It was no ordinary love Mr. Lupton manifested for the Church. He loved it 'above his chief joy.' The chief joy of some is domestic happiness, of others music, patriotism, worldly prosperity. How intense his love for the Church! He loved it above his darling idol." Mr. Lupton's motto should be that of every child of God. It should be written in our dwellings over our firesides; it should be written upon the walls of our houses of worship, and upon our shops, stores, and offices, and especially should it be written upon the hearts of the members of the mystical body of Christ, in bold capital letters: "THE CHURCH FIRST, AND THEN MY FAMILY."

Mr. Lupton was an Englishman, and about the only man of wealth belonging to the infant church. He was the treasurer for several years, receiving, and then paying out all the money. He kept one of the most exact accounts I ever saw, in a plain and business handwriting. The earliest records in the "old book" were written with his hand, and they are models for neatness and exactness. He not only gave his money and time, but lent the infant church, in 1768, one hundred and ninety-eight pounds; and very often, when treasurer, advanced money out of his own pocket. Afterward he lent them more, as can be seen by the following receipt:

"Received, New-York, December 9, 1786, of the Stewards of the Methodist Church, Twenty-one pounds, for one year's interest due the 31st of August last, for a bond of Three hundred and fifty pounds at 6 per cent.

"For my father, William Lupton,

"SAMUEL LUPTON."

I find on the "old book," as late as 1791, where they still owed Mr. Lupton three hundred and fifty pounds, and paid him interest annually.

Mr. Lupton was a man of great size. He had a noble soul in a noble body. He died in the city of New-York on the third day of April, 1794. He was buried in his vault under old John-street Methodist

preaching-house. His remains still sleep there, waiting the resurrection of the just.

A relic of the old trustee has been preserved. Mr. Wesley's Prayer-Book was early used in Wesley Chapel. Mr. Lupton's copy, which has in it his autograph, has been carefully kept, and is in the possession of Dr. Johnson, pastor of the Episcopal church in Jamaica, L. I. He is a distant relative, and highly prizes the Prayer-Book on account of its former owner.

In the "old book" Mr. Lupton, as early as 1770, speaks of "boards and carpenter work done to the door of my vault by Mr. Embury." Philip Embury did the wood-work for Mr. Lupton's family vault.

Miss Mary Snethen, (who is now between seventy and eighty years of age, with a mind as strong and vigorous as ever, a perfect oracle in regard to olden times, and especially old Methodism,) the sister of the celebrated orator and divine, Nicholas Snethen, lived with her brother in the old parsonage in John-street, when he was stationed there in 1805, 6. During this period she went into Mr. Lupton's vault, and saw the coffin which contained the remains of "the old trustee." She says "he must have been a man of extraordinary size, for she had seen many large coffins, but his was the largest she ever beheld." Mr. Lupton not only had a son, but a grandson named Samuel. Miss Snethen was well acquainted with the latter; he kept a clothing store in Cherry-

street, and used to board with her mother. This was about the year 1809. Samuel died many years ago, and thus the old trustee and this branch of his family passed away; but his name should be embalmed in the history of the Church, and not only held in grateful remembrance, but transmitted from father to son, and so down to the latest Methodist generation.

JAMES JARVIS.

Mr. Jarvis was one of the original trustees of the John-street preaching-house. He signed his name next to William Lupton. He subscribed ten pounds, and afterward ten pounds more. Mr. Jarvis was by trade a hatter; he made Robert Williams and Richard Boardman the first new hats they obtained in America. In the "old book" is the following receipt:

New-York, September 20, 1769, then received from Mr. William Lupton two pounds five shillings for a beaver hat d d: Mr. Williams.

£2 5*s*.

Mr. Jarvis succeeded Mr. Lupton as treasurer of the board of trustees. He was the third treasurer of the board, Philip Embury the first, William Lupton the second. He kept the account, as can be seen in the

"old volume," with great accuracy and beauty until 1774. Then his name suddenly disappears, and we see it no more in the "old book" in connection with his noble compeers with whom he was associated. I wondered what had become of James Jarvis, and was anxious to trace his history further. Alas! it is brief: he died in the prime of manhood, when "his eye was not dim nor his natural force abated." He was the first of the original trustees of the John-street preaching-house that found a grave. He died November 4, 1774, at eight o'clock in the morning. He was forty-two years of age when he exchanged mortality for immortality. Mr. Jarvis left a widow and six children. He sustained the office of trustee and leader at the time of his death. Mr. Asbury was with him in his last hours, and attended his funeral. Mr. Asbury met the class that Mr. Jarvis used to lead the next Monday after the death of their leader, and says, "I found much love amongst them."—*Journal*, vol. i, p. 135. By general consent he appointed Richard Sause leader, in place of Mr. Jarvis, deceased.

HENRY NEWTON.

Mr. Newton was one of the original trustees and stewards. Next to William Lupton, he was the most prominent man. He was one of the first pillars in the temple of early American Methodism. Mr.

Newton aided by his purse. He gave first three pounds five shillings, and afterward several subscriptions. Mr. Newton lent the trustees money, for which he received a bond. He was the principal collector of the subscriptions, receiving the money, and then paying it over to the treasurer, *William Lupton.* He had leisure to attend to it, for he was not encumbered with the cares of a family. Mr. Newton was a bachelor, and was familiarly called "Harry Newton." He took particular care of the preachers, seeing "that they behaved well and wanted nothing." The following receipt I insert to show the character of the times in which the preaching-house was built.

Rec. New-York, 4th of September, 1769, of Wm. Lupton, Fifteen pounds three shillings and one penny for candles for the House and Rum to workman.

£15 3*s.* 1*d.*

This receipt shows how exact they were, even to a penny. It also shows the habits of the people. "Rum to workman." They could not raise a house or build a church without rum. The people were baptized with it. They thought it necessary for all, and for all occasions. At a birth, at a funeral, at a wedding, at a raising; in the winter to warm

them, in the summer to cool them. It is a matter of rejoicing that this relic of the dark ages has passed away. A brighter day has dawned on us. Mr. Newton was treasurer of the board from 1786 to 1796. I find his name on the "old book" as late as 1796. He was a faithful officer of the church many long years. Had it not been for the recovery of these lost chapters in the early history of American Methodism, we should have known nothing of Mr. Newton and his noble compeers, who were engaged in laying the foundation of the temple of Methodism on this continent, on which such a splendid superstructure has been erected. Most of the old Methodists in New-York are dead. I have found but two among the aged members who recollect Harry Newton. The first is Mary Snethen, the second Mrs. Grace Shotwell.

With Mr. Newton Miss Snethen was well acquainted; she informed me that he continued to worship in the old church in John-street till the new one was erected in Second-street, now Forsyth. Afterward he became a worshiper in the new temple, as it was nearer his residence. Mr. Newton was an Englishman, and much of a gentleman. He was a man of considerable property and influence. Mr. Newton boarded with Mrs. Courtney, who was a plain, neat, pretty woman. She was an English lady, and a person of wealth. They lived in very good style, and Miss Snethen, when young, was often at the

house of Mrs. Courtney, playing with her daughter, who was about the same age with herself. There she often met with Mr. Newton, for whom she had the highest regard. That is over half a century ago. In the church in Forsyth-street they occupied a pew in the southeast corner, known by the name of the "high back pew." It was the only pew with a very high back in the house. It had a crimson cushion, and it was the only one in the church that was thus honored. They were highly esteemed for their many excellences, and having done much for the church, by universal consent they were permitted to occupy this pew. They died many years ago, and were buried in her vault in the churchyard at Forsyth-street.

There sleeps Henry Newton, the first steward of the first Methodist Church built in America.

CHAPTER X.

EARLY TRUSTEES AND STEWARDS, CONTINUED.

CHARLES WHITE — Original Trustee — Subscription liberal — Treasurer during the Revolutionary War — Loyalist — Goes to Nova Scotia — RICHARD SAUSE — Charles White and he emigrated from the same Place — At the same Time — Original Trustee — Very liberal Subscription — Richard Sause and Richard Boardman — Mr. Sause highly honored — Extracts from the Old Book — Good Wife — The Name wrongly spelt — STEPHEN SANDS — Very Liberal — Very Useful — Treasurer — Stephen Sands and Dr. Coke — Highly honored — Richard Whatcoat — JOHN STAPLES — A Prussian — Marriage — Treasurer twenty-one Years — The Records on the Old Book — First Sugar Refiner — The famous Sugar House — His House the Home of Garrettson — Singular Meeting at his House — His Son John — Marries a Fortune — Rich — All swept away — Death of the Father — Of the Son — Burial Place — PAUL HICK — Subscription — Early an Officer of the Church — PHILIP EMBURY'S Name not among them — Reason — THOMAS BRINKLEY.

CHARLES WHITE.

MR. WHITE is among the first on the subscription list. He gave five pounds. He was a native of the "Emerald Isle," and came over from Dublin near the close of 1766. He was one of the original trustees, was treasurer of the board during the Revolutionary War, and at its close went to Nova Scotia with John Mann. Mr. White furnished the branches or candlesticks for the preaching-house, as

will appear by the following receipt in the "old book:"

Rec. New-York, 6th of April, 1770, of Wm. Lupton, seven pounds 5*s.* 6*d.*, for branches, &c., for the Methodist Preaching-house.

£7 5*s.* 6*d.*

RICHARD SAUSE.

Mr. Sause and Charles White were both from the Green Isle, which might be an emerald of uncommon beauty if two things were removed from it, namely, popery and whisky. They were Methodists in their own land. They came over from Dublin together, and greatly cheered the heart of their countryman Philip Embury on their arrival. Mr. Sause gave ten pounds at first, and afterward three pounds five shillings. He was treasurer for a time in connection with his friend and brother, with whom he crossed the ocean, namely, Charles White.

Mr. Sause had the distinguished honor of boarding the first regular preachers from the old world. What a privilege to board the excellent Richard Boardman. The "old book" introduces the reader to his first boarding-place in America, and we see him in the family of Mr. Sause. His excellent wife did much toward making the preachers comfortable, and when

the old parsonage was furnished she was very active. On the "old book" is the following:

Jan. 31, 1770, "To cash paid Mr. Sause for board and lodging Mr. Boardman, £12." April 24, "To cash paid Mr. Richard Sause for preacher's board, £12." June 12, the trustees paid cash for "the preacher's housekeeping" five pounds. This was the first of preacher's housekeeping in New-York, if not in America. The trustees might have supposed it was cheaper or more pleasant for the preachers to have a home to call their own. Or they had bought the house, and thought this would be the best way for the preachers to occupy it.

Mr. Sause's name is spelt wrong by different writers; it is written Sourse and Louse, and in various other ways; I have it correctly, as can be seen from this fac-simile of his signature:

STEPHEN SANDS.

Mr. Sands was one of the early trustees whose name appears on the subscription book; he gave one pound. In 1774, Mr. Sands, together with Mr. Staples, succeeded James Jarvis as treasurer. He was very useful to the church for many years. His name

appears as treasurer as late as 1786. It frequently appears in the "old volume," showing the prominent position he held in the early days of American Methodism. Mr. Sands was a pillar in the beautiful temple they were erecting. Mr. Sands had the honor of entertaining Dr. Coke on his first visit to America, which was in November, 1784. His was the first house where the doctor put up in the New World. The parlor of Mr. Sands witnessed the hearty welcome his distinguished guest received. The kindness of Mr. Sands was ever remembered with gratitude by the doctor. Drew, in his Life of Coke, says, "His (the doctor's) first care, after he left the ship, was to find out the Methodist preaching-house. In this inquiry he was assisted by one who, although he had no connection with the Methodists, conducted him to the house of Mr. Sands, where he took up his abode, and found himself in a region of hospitality and friendship." This speaks well for Mr. Sands. It shows he was known and read of many for being "given to hospitality." His house was the strangers' home, the preachers' abode.

Bishop Whatcoat, in his Journal, (p. 19,) speaks of Dr. Coke's and his arrival in New-York, November 3, 1784, and says: "We were kindly received by our Christian friends Messrs. Sands and others." Both Dr. Coke and Bishop Whatcoat testify to the Christian friendship and religious hospitality of Mr. Sands.

Mr. Sands boarded the stationed preachers, as will appear by the following receipt, which now lies before me, in his own handwriting on a little piece of paper, that has been singularly preserved.

Rec. January 9th, 1776, of Mr. Richard Sause, Five Pounds fifteen shillings and seven pence, being part of the Class collections to pay the Preachers' Board.

£5 15 7. Stephen Sands

Mr. Sands and Mr. Staples were as intimate as two brothers, and loved one another out of pure hearts fervently. Mr. Sands was a watchmaker, and young John Jacob Staples learned his trade of him.

John Staples

Mr. Staples was so identified with early Methodism in America, that we gladly give the reader all the facts we have been able to gather concerning him. He was a *Prussian.* He married Mrs. Mary Lovegrove, and was her third husband. The first was Captain Lynn, the second Captain Lovegrove. They were masters of vessels, and both were lost at sea. Widow Lovegrove was a member of the Methodist society before Mr. Staples married her. Mr. Staples

early became a Methodist and a trustee, and he not only subscribed for the John-street preaching-house, but the name of his wife is on the subscription list also. He was treasurer of the board of trustees and stewards in 1774. On the "old book" it reads: "The Methodist preaching-house, in account with John Staples and Stephen Sands." So Mr. Staples continued till 1778, when Richard Sause succeeded him. In 1783 on the "old book" his name appears again, associated with his old colleague Stephen Sands. Thus he continues in the "old record," associated with one and another, till 1796, twenty-one years.

Mr. Staples was the first that introduced the sugar refinery business into this country, which is now a very extensive and lucrative business. His first refinery was in Rector-street. The second was much larger; it was in Liberty-street, near the Middle Dutch Church. This was the famous *Sugar-House*, that could tell tales of horror and blood, in which the British confined the American prisoners during the Revolutionary War. Their sufferings were excruciating; far greater than many martyrs, for theirs were soon ended. A thrill of horror runs through my veins as I think of it.

Mr. Staples acquired wealth, and moved in the very first circles of society. He was the intimate friend of the late Rev. Freeborn Garrettson, and it is said that at his house Mr. Garrettson first saw Miss Catharine Livingston, who afterward united her for-

tune with his and became Mrs. Garrettson, making him such an excellent help-meet.

Mr. Staples had a son named John Jacob. He was a very accomplished gentleman; his conversational powers were very great. He married a young and beautiful Quakeress, daughter of Col. De Courcy. He obtained eighty thousand dollars from her by marriage. His father was also rich. Young Mr. Staples was very successful in business for a time; then he met with sad reverses of fortune. He went to England and entered into some speculations, then engaged in some patents; in all these things he was very unfortunate. Then he indorsed heavily for others, and his large fortune passed away. He became a bankrupt. He was not only financially ruined himself, but involved his father also, and his property was swept away. The old man had retired to his country seat at Newtown, on Long Island, with, as he supposed, a competency of this world's goods, and thus expected quietly to spend the evening of life. But, alas! the sudden and unexpected calamity overcame him. He died in 1806, and was buried in Newtown. His widow survived him till 1821, and then died of old age, having lived ninety years, and was buried alongside of her husband, in the family burying ground at Newtown, Long Island. Their son John lived till he was eighty-two years old, and died in 1851, and was buried in the sepulcher of his father.

PAUL HICK.

Mr. Hick's name appears among the honorable list of subscribers. He gave three pounds and five shillings. He was a noble son of a noble mother. Mr. Hick was one to whom the property was originally leased. It will be seen by the following receipt, which is found on the first page of the "old book," that he had something to do with the preaching-house besides giving his money.

Rec. New-York, 29th of September, 1769, of Mr. William Lupton, for Boards Bot. for the Methodist Preaching House, one pound 6*s*.

£1 6*s*. 0*d*.

We shall have more to say of Mr. Hick before we finish the volume.

PHILIP EMBURY.

Among the subscribers we miss the name of Philip Embury, who fought with Captain Webb the battles of the Lord. Mr. Embury could fight, but was unable to furnish the sinews of war. He was poor, as far as this world's goods were concerned, and not able to subscribe much, if any thing. Furthermore, Mr. Embury not only aided the society

in their temporal affairs, but was their "helper," their under shepherd attending to their spiritual temple. He was their pastor. We have already seen that he was a local preacher, belonging to that noble class of men who preach for nothing and find themselves.

THOMAS BRINKLEY.

Thomas Brinkley was a subscriber; he gave sixteen shillings. He was born in Philadelphia, and was the father of John and William Brinkley. He was one of the earliest Methodists in this city. Mr. Brinkley married Mary, a sister of John Staples. She early chose the good part, and joined the Methodist society.

His son John Brinkley was an excellent man, whom I knew very well, an aged and honored member of Allen-street M. E. Church. Thomas Brinkley died young, and was buried in the Forsyth-street burying ground. Standing over his sleeping dust I transcribed the following from his tomb-stone:

THOMAS BRINKLEY.

DIED FEBRUARY 5, 1795, AGED 46.

"Sleep on in peace, thy toil is o'er;
Thy happy spirit's fled,
On angels wings convey'd aloft,
In heavenly courts to tread"

His beloved Mary survived him several years, and when she died was buried in the same grave. His son John died a few years ago, leaving a "good name," and in his will a thousand dollars for the Missionary Society of the Methodist Episcopal Church. Mr. Thomas Brinkley left behind him a beautiful portrait of himself, which is in possession of his granddaughter in this city. I gazed upon it with interest, for the original it represents has been over three score years in the grave. I was looking upon one who, though he did not sign the Declaration of Independence, yet he put his name to the first subscription for the first Methodist Church in America.

Mr. Brinkley was a soldier during the war of the Revolution, and one of the guard who watched over Major Andre, and conducted him to the place of execution.

CHAPTER XI.

ORIGINAL SUBSCRIBERS.

Dr. Auchmuty, Rector of Trinity — Successor to Dr. Barclay — Character — End — Rev. John Ogilvie — Missionary among the Mohawk Indians — His Subscription — Sudden Death — Dr. Charles Inglis — Sketch of his Character — Loyalist — Washington and the offensive Prayers — Disturbance in Church — Bishop of Nova Scotia — Distinguished Physicians subscribe — The most distinguished Citizens — Philip Livingston, Signer of the Declaration of Independence — James Duane, first Mayor of the City — Thomas Jones, Recorder — James Delancey, Lieutenant-Governor — Oliver Delancey, his Brother — The Officers of Trinity Church — Sketch of them — Some of the Subscribers poor Men — They paid in Work — Women subscribed — Widows — Poor Colored Girls.

The early Methodists in New-York went on the plan of helping themselves, and then inviting others to assist them. After the most able of the Methodists had subscribed, they waited upon the clergymen and wealthy citizens, and most nobly they responded to their appeal.

The trustees displayed a great deal of wisdom in calling upon the clergymen first, and then upon others, thus showing they were acquainted with the truth of the old adage, "Like priest like people." The people followed the excellent example set by

their pastors. Not only did the clergy connected with Trinity Church subscribe for the Methodist preaching-house in John-street, but the church-wardens and vestry also. They exhibited great liberality. One reason was this: they considered the Methodists a part of the Church, for they used a prayer-book; and another reason, the Methodists used to commune with them. They might have done differently after the Methodists were organized into a distinct Church.

Several clergymen of the Church of England were subscribers. The first on the "old book" is Dr. Samuel Auchmuty. He gave two pounds. He was elected Rector of Trinity Church, in the place of the Rev. Dr. Henry Barclay, deceased. For nearly thirty years they were favored with his ministry at Trinity Church. He was beloved in life, and deeply lamented in death. He died in New-York, March 4, 1777. The doctor was, like most clergymen of the Church of England, a confirmed loyalist. His son, Samuel, died in 1822, a lieutenant-general in the British army.

The next clergyman on the subscription list is the Rev. John Ogilvie. He was assistant to Dr. Auchmuty. He is represented as a young gentleman of extraordinary good character. He was born in New-York, a graduate of Yale College, and could preach in the Dutch language. He was, for a time, missionary among the Mohawk Indians. He was an

elegant writer and an eloquent preacher. He excelled as a lecturer. There is a striking portrait of him in the vestry-office of Trinity Church, executed by the distinguished artist Copley. It represents him with an open Bible before him, at his favorite employment, expounding the Holy Scriptures. His death was sudden. He went to Church as well as usual, to lecture on Friday afternoon. He prayed, and baptized an infant. Then he read his text, "The Lord is upright; he is my rock, and there is no unrighteousness in him." Having read his text, his tongue faltered and refused to do its office. He was smitten with apoplexy. He lingered a few days, and on November 26, 1774, fell asleep in Jesus, and rested from his labors, aged fifty-one years. In his will he left three hundred pounds to the charity school, one hundred pounds to King's College, and one hundred pounds for the relief of the widows and children of clergymen. This gentleman subscribed for the Methodist preaching-house, one pound, twelve shillings, and sixpence.

The next name is the Rev. Charles Inglis. He subscribed one pound, twelve shillings, and sixpence. Mr. Inglis was assistant to Dr. Auchmuty, and on his decease was chosen rector of Trinity Church. Mr. Inglis resigned his rectorship on the first of November, 1783, and the Rev. Benjamin Moore, afterward Bishop of New-York, was chosen as his successor.

Mr. Inglis is the clergyman to whom it is said that General Washington, when in possession of the city, in 1776, sent a message, stating that he "expected to be at church on such a Sabbath, and should be glad if the violent prayers for the king and royal family were omitted on that occasion." The message reached Mr. Inglis, but he paid no regard to it, and prayed on as formerly. Mr. Inglis made himself peculiarly offensive by his favoring the cause of England, and his severe opposition to what he called, with peculiar emphasis, "the rebels." On the return of peace he was obliged to leave the country, and, accompanied by some loyalists of his congregation, he went to Annapolis, Nova Scotia. He was consecrated bishop of that province, August 12, 1787. He died in 1816, aged eighty-two years. His son John was the third Protestant bishop of Nova Scotia.

Several physicians subscribed, among whom were Doctors KISSAM, MIDDLETON, READE, and others.

We find on the subscription list many names that occupy a conspicuous place in the annals of our city and country. The merchant, the lawyer, the statesman, subscribed for this noble object. On the list are the names of many of the most distinguished families, whose descendants are still with us, and belong to the first class of citizens.

PHILIP LIVINGSTON was a subscriber. He was a man of splendid talents. He was chosen a member

of the first Congress, which met in Philadelphia in 1774, and the following year was appointed President of the Provincial Congress assembled at New-York. In 1776 he affixed his signature to the Declaration of Independence, in behalf of the state of New-York. He was a genuine patriot. Mr. Livingston died June 12, 1788, aged sixty-two years. Thus we see that one who signed his name to the Declaration of Independence, also subscribed to the first Methodist preaching-house in America.

Peter R. Livingston gave two pounds.

Patriots not only subscribed, but also those who were loyalists, as will be seen below.

Herny White gave one pound. He was a loyalist, and had to leave the country for the country's good.

Theodore Van Wick, alderman in 1756 and 1764.

Thomas Jones, lawyer, and recorder of the city in 1769–72. His property was confiscated.

John H. Cruger, merchant, alderman, and Mayor of the City of New-York from 1757 to 1765. His property was also confiscated.

Christopher Stymets, alderman in 1763. He subscribed five pounds.

James Duane was a lawyer of eminence. He was a member of the Old Congress, and first mayor of the city, under the government of the state of New-York. He was also the first judge of the United States District Court under the present Con-

stitution of the United States, receiving the appointment from Washington. He was not only distinguished in the state, but also in the church. He was vestryman of Trinity Church from 1772 to 1777, and warden of said church from 1784 to 1794.

Elias Desbrosses gave sixteen shillings. He was alderman of the East Ward many years. He was a vestryman and warden of Trinity Church for a long time, and was distinguished for his benevolence. He left five hundred pounds for clothing and educating poor children of the charity school. Desbrosses-street was called after him.

Peter Van Schaick gave one pound and four shillings. He was an eminent lawyer, and an accomplished scholar, having the title of LL.D. He was at that time, and for many years after, a vestryman of Trinity Church.

Frederic De Peyster was a subscriber. He was a relative of Ann De Peyster, who left a legacy of four hundred pounds for Methodist ministers, who belong to the New-York Conference.

Grove Bend subscribed three pounds and five shillings. He signed his name next to the three clergymen of Trinity Church. He was a vestryman of said church from 1773 to 1778.

Thomas More gave one pound one shilling. Mr. More was vestryman of Trinity Church five years.

THOMAS TUCKER gave one pound twelve shillings. He was vestryman of Trinity Church in 1784.

ANDREW HAMERSLEY gave one pound. Hamersley-street was named after him. He was vestryman in Trinity Church twenty years.

JAMES DELANCY, Esq., subscribed three pounds five shillings. He was for some time his majesty's lieutenant-governor and commander-in-chief in and over the Province of New-York, and the territories depending thereon in America.

OLIVER DELANCY, Esq., gave six pounds ten shillings. A very liberal subscription for an outsider. The Delancies belonged to a rich family, rather aristocratic. They owned a large farm. Delancy-street was called after their name, and passes through a part of what was their farm. The Delancies were confirmed loyalists. They sided with the mother country, their property was confiscated, and they were obliged to leave the country, and not return under pain of death.

EDWARD LAIGHT gave one pound. He was a vestryman of Trinity Church from 1762 to 1784. Laight-street was named after this family.

DAVID CLARKSON gave one pound. He was then vestryman of Trinity Church. He held this office eighteen years, and was warden in 1770. Clarkson-street was named after the Clarkson family. Mr. Clarkson was one of the executors of the estate of

the Rev. Henry Barclay, and signed the first lease for the site of the John-street Church in connection with Widow Mary Barclay.

Several of the Ludlow family subscribed, among whom was GABRIEL LUDLOW, then vestryman of Trinity Church. He must have stood high, and made a very good church officer, for he held this relation twenty-seven years, from 1742 to 1769. He gave one pound. Ludlow-street was called after this family.

JOSEPH READE subscribed one pound eight shillings. He was at that time warden of Trinity Church. He was an officer in that church fifty-four years. Reade-street took its name from this family.

NICHOLAS STUYVESANT subscribed one pound. He was then vestryman of Trinity Church, and held this office from 1760 to 1773.

CHARLES WILLIAMS subscribed sixteen shillings. He was at that time vestryman of Trinity Church, which office he held twenty-seven years, from 1747 to 1774.

THOMAS ELLISON was vestryman of Trinity Church from 1781 to 1784.

There are also the names of MARY TEN EYCK and MRS. LISPENARD. The Lispenards were of French extraction, but have been in the country from an early period. Mrs. Lispenard was the wife of Leonard Lispenard, who was the proprietor of the farm extending from what is Center-street to the

North River, including what is now Canal-street He was one of the executors of the last will and testament of Rev. Henry Barclay. Mr. Lispenard loaned the trustees six hundred pounds, and took a mortgage upon the church property. Lispenard-street took its name from this family. The names of other "honorable women not a few," are found on the subscription list. Some of them were married, some single, and others widows. There are the names of thirty-five females who subscribed.

Not only the wealthy belonging to the first families contributed to aid in the erection of this house of worship, but also the poor. The widow cast in her two mites, and some men who were unable to pay in money, subscribed liberally to be paid in work. BENJAMIN OGDEN and PHILIP COUGHRAN were so anxious to have a place of worship that they subscribed, to be paid in work, the former one pound, the latter two.

We find on "the book," among the subscribers, Rachel, who gave nine shillings, and Margaret, seven shillings. It does not say Rachel who, or Margaret what. Their names are unknown to us, but are written in heaven. From the "old book" we learn they were girls hired to take care of the preacher's house, for we read where the trustees paid them their wages. They were colored girls, nc doubt, and therefore we have only the first name

The servant girls gave according to their ability, and I have no doubt Margaret felt sorry she was not able to give as much as her sister Rachel. Their subscriptions I consider the greatest of the whole catalogue.

CHAPTER XII.

MONEYS RECEIVED FOR PREACHING-HOUSE.

Money from Philadelphia, by Captain Webb — Money from Mr. Wesley, by Boardman — Books brought by Pilmoor — Mistake that Mr. Wesley sent Fifty Pounds in Money — Revenue from the sale of Books — Henry Newton general Collector of Funds — A Settlement between the Treasurer and the Trustees — Autographs of Joseph Pilmoor, Thomas Webb, and others.

We have seen the amount of moneys subscribed, and now will notice the treasurer's account of moneys received.

In the "old book" we have the following account, kept with great exactness. It is headed thus:

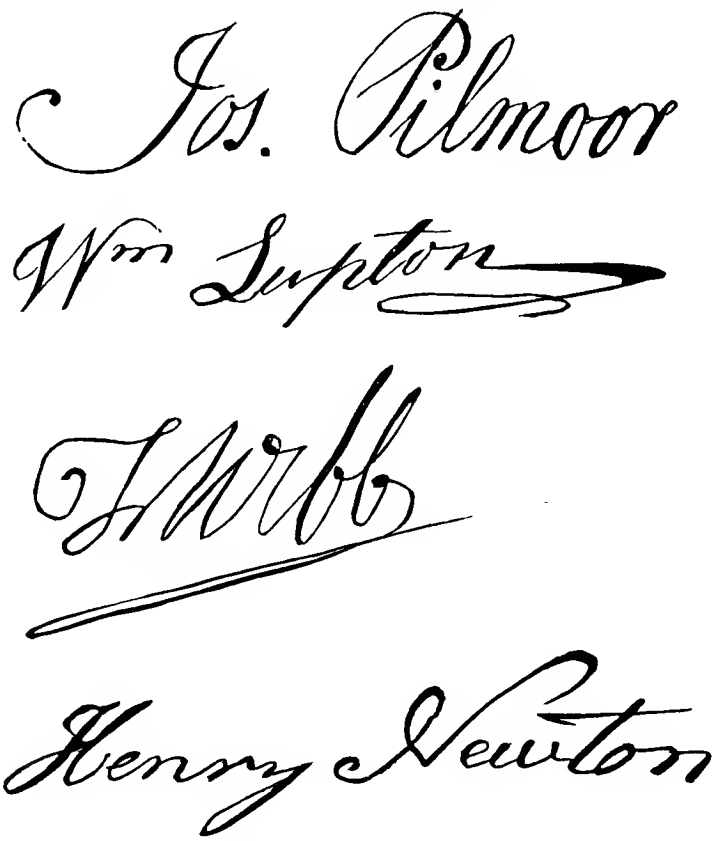
An Account of Moneys received by me, Wm. Lupton, *for the use of the Methodist Preaching-House in New-York, since the* 1*st Augt.*, 1769.

By cash from Mr. Webb, which he brought from Philadelphia	£ 32	00	0
Aug. 1st. By cash from Mr. Philip Embury, being a balance left in his hands, when I was requested to receive and pay all the moneys belonging to the above house	10	5	0
Richd. Waldron's subscription	0	16	0
4th Sept. By collections rec'd from Henry Newton	21	1	0
By do. from do.	18	17	6
9th. By do. from do.	20	5	10

30th Oct. By cash rec'd from Mr. Boardman, one moidore, 48*s*., one do. 46*s*., eleven guineas & ¾ a 36*s*..	£25	16	0
22d Nov. By collections from Mr. Newton	30	9	4
1770, 5th Jan'y. By do. from do..	77	14	9
16th Jan'y. By cash received from Mr. Webb for Notes of the Old Testament he had from Mr. Franks, charged in Mr. Embury's account £3 2*s* 10*d*. sterlg.	5	6	4
By a balance received from Mr. Edmonds that he was overpaid	2	12	0
1st Feb. By collections from Mr. Newton	21	6	6
1st March. By do. from do...	21	8	6
By boards and carpenter's work for the door of my vault, which Mr. Embury did not separate from his acc't bro't in	0	18	3
31st March. By cash rec'd from Mr. Pilmoor, on acc't of books sold, brought from England; seven half Jo's at 64*s*. each	22	8	0
By cash from Philip Embury, for sermons (reprinted) sold..	1	4	0
24th. By cash rec'd from Mr. Newton	69	2	8
13th June. By collections from Mr. Newton. ..	33	12	0
28th July. By do. from do. including £20 at the Collection Sermon.	42	7	0
1st Sept. By collections from Mr. Newton....	18	2	6
1st Octr. By do. from do.	17	11	6
16th Nov. By collections do. Sermon included...	44	13	0
8th Jan. 1771. By collections.	44	14	0
17th do. By cash included in a mortgage on the Preaching-house and premises, given this day by the Trustees, and assigned to me by John Co. Knapp...	101	15	3
Due Wm. Lupton to balance this day..	49	6	10½
	£733	3	9½

The following certificate is appended:

January 17th, 1771. A settlement this day made of all accounts between the trustees of the Methodist Preaching-house and William Lupton, balancing in said Lupton's favor forty-nine pounds six shillings and tenpence half-penny, which is carried to a fresh account, Page No. 14, as witness our hand.



These statistics in themselves are very dry, but they contain historical facts of much value, which throw light on the early history of Methodism in this country; facts that never have been published before, and that cannot be obtained anywhere else. With all their dryness they are the rills that go to swell the stream of history.

One fact shows that all the money for the preaching-house was not collected in New-York; thirty-two pounds were brought from Philadelphia. This was a noble gift from the city of brotherly love, and sent by the faithful friend of the early Methodists, Lieutenant Thomas Webb.

The second goes to show that Philip Embury had been the former treasurer of the board of trustees; to him was intrusted the fund; they then relieved him by appointing William Lupton his successor.

The third gives light in regard to Mr. Wesley's donation. It has generally been supposed that he sent over fifty pounds in cash by Messrs. Boardman and Pilmoor. The "old record" shows that one half of that amount was in money, the remainder in books, which were sold by Mr. Pilmoor, and the amount paid over by him to the treasurer of the board of trustees. The record also shows that the Methodists in America were early engaged in the circulation of religious books, and in reprinting them. Captain Webb sold the "Notes on the Old Testament," and paid the money to the treasurer. Philip Embury "sold the Sermons of Mr. Wesley which were reprinted," and the proceeds went into the general fund.

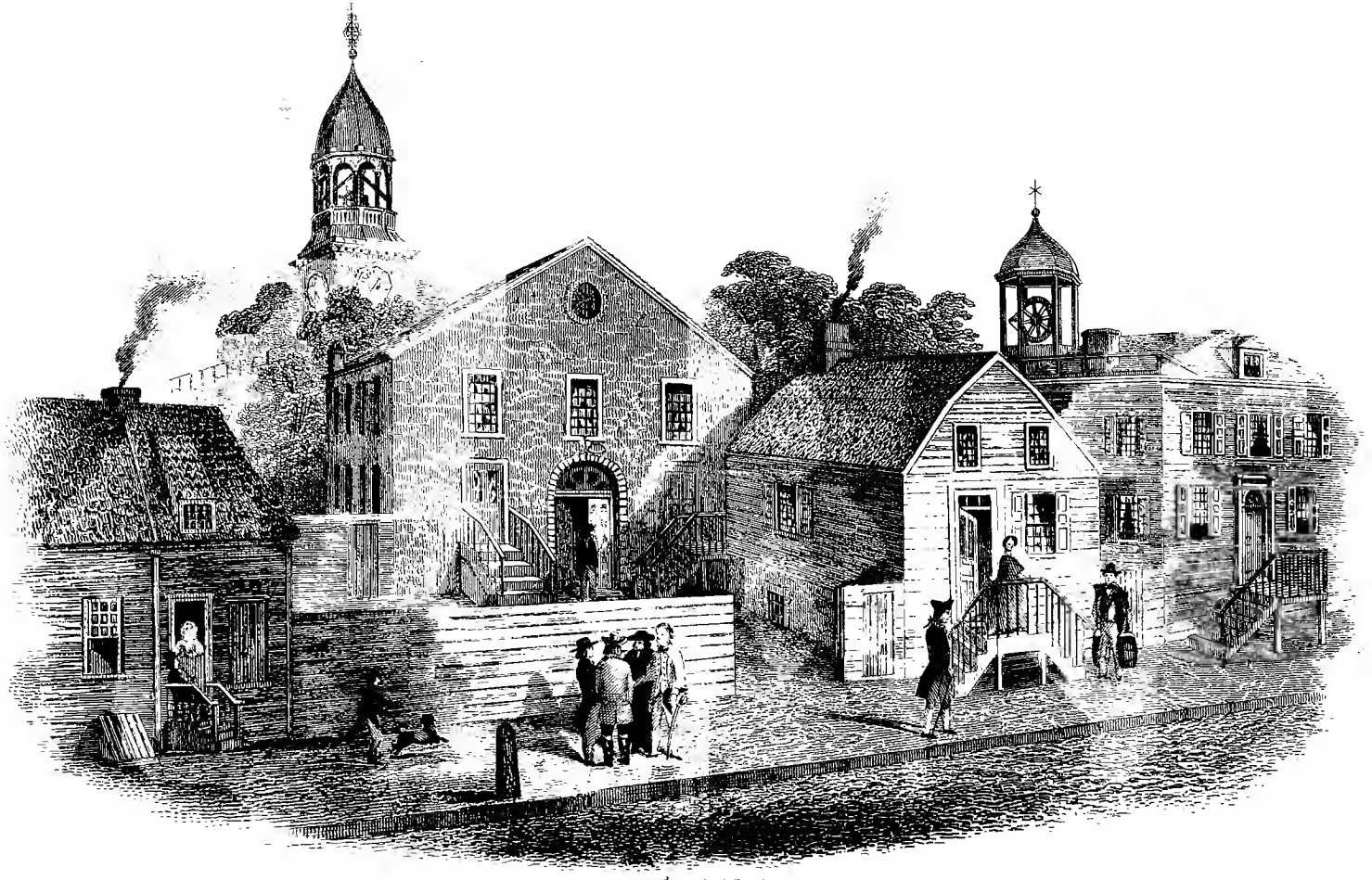
We also learn who was general collector of the moneys, namely, Henry Newton; and who advanced the trustees money when it was necessary, their early faithful cotemporary, William Lupton.

CHAPTER XIII.

THE CRADLE OF AMERICAN METHODISM.

Wesley Chapel — Its Dimensions — Plain Edifice — Contrast — The Dedication — Memorable Occasion — The Dedicatory Sermon — Appropriate Text — The Time of its Consecration — The Singing — Others work on the Preaching-House besides Mr. Embury — David Morris — John Gasner and Samuel Edmonds's Receipts — Interesting Letter — Antiquity of the Building — Comparison.

The first Methodist preaching-house in America was a very humble place. There was a mighty contrast between it and the noble edifices we have now. It stood some distance from the street. Its length was sixty feet, its breadth forty-two, and the walls were built of stone, the face covered over with a blue plaster, exhibiting an appearance of durability, simplicity, and plainness. Entrances to the galleries were subsequently added on each side of the door. The interior was equally plain, and remained many years in an unfinished state. There were at first no stairs or breastwork to the galleries, and the hearers ascended by a ladder and listened to the preacher from the platform. For a long while, even the seats on the lower floor had no backs.



Engd by A.H.Ritchie.

THE OLD METHODIST PREACHING HOUSE & PARSONAGE, JOHN ST.

Church Edifice dedicated by Philip Embury. 30th October 1768.

At that period in our colonial history, no public religious services could be performed in *churches*, except such as were established by law. Dissenters were therefore compelled to accommodate their places of worship in some way to meet this legal obstruction. This difficulty was avoided by attaching a *fireplace* and chimney to the internal arrangements of Wesley Chapel, as it was thus considered a private dwelling. There were no elegant pews, no downy cushions, no carpeted aisles. The house was very neat and clean. The floor was sprinkled over with sand, as white as snow.

The dedication was a season of great interest. They could send for no distinguished bishop or doctor of divinity to preach the dedicatory sermon, for there were none of their name in America. The humble carpenter, who built the pulpit with his own hands, ascends the holy place, and consecrates the building to the worship of the Father, the Son, and the Holy Ghost. It must have been a sublime spectacle. We are reminded of Paul, the tent-maker; Matthew, the custom-house officer; and Peter, the fisherman. Here was Philip the carpenter, Philip the evangelist, dedicating the first temple of Methodism in this new world, to the service of Jehovah. The 30th of October, 1768, was the memorable day of the consecration. This was eighty-nine years ago.

Mr. Embury displayed much wisdom in the selection of his text. It was taken from Hosea x, 12:

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." With characteristic plainness, he declared, that "the best consecration of a pulpit was to preach a good sermon in it."

They did sow in righteousness, they did reap in mercy. The seed sown was abundant, the harvest glorious. They remembered, that "he that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." They sought the Lord, and not only did the gentle dews of grace descend, but showers of mercy and the rain of righteousness, "the early and the latter rain."

There was no lecture-room, no class-rooms as we have now; the classes met in private houses. No chorister or choir; the singing was congregational. They had not learned to have this part of worship done by a committee. Some one set the tune, and the rest joined in, and they made melody unto the Lord. They sung with great sweetness and power, and the new chapel echoed with their songs of joy. In two years after its dedication, the congregation, which commenced three years before with only *six* hearers, had increased to a thousand and over, at times filling the area in front of the church. Their progress was so great that they sent to Mr. Wesley, requesting him to send them an able and

experienced preacher. It was not called Trinity, nor St. Paul's, nor St. Stephen's, but "Wesley Chapel," from respect to the venerable founder of Methodism. Dr. Dixon remarks: "This was, most likely, the first chapel ever called by his name; as most assuredly John Wesley would never allow either chapel, society, or anything else to be called after him in England, so long as he lived and possessed the power to prevent it."

Mr. Embury worked on the Methodist preaching-house as carpenter with others.

David Morris did considerable work, as can be seen by the following receipts. They paid him over one hundred pounds.

"Rec'd, New-York, 20 August, 1770, of Mr. William Lupton, Eighty Pounds 15*s.*, in full for boards, nails, and work done for the Methodist Preaching-house in New-York.

"£80 15*s.* David Morris."

"Received, New-York, 15th Jan'y, 1771, of Mr. William Lupton, the sum of Twenty-two Pounds and 11*d.*, being for boards, nails, and carpenter's work done to the Methodist Preaching-house in New-York, and in full.

"£22 0*s.* 11*d.* David Morris."

John Gasner did the painting and glazing, and here is his receipt:

"Rec'd, New-York, 17th August, 1769, of Mr. William Lupton, Ten pounds 12*s.* 10*d.*, for painting and glazing done to the Methodist Preaching-House.

"£10 12*s.* 10*d.* JOHN GASNER."

The heaviest amount paid to any man for work done to Wesley Chapel, was to Samuel Edmonds, the grandfather of Judge Edmonds the *Spiritualist.* He was the mason. The house was built of stone, and this will account for his bill being so much larger than that of others.

Rec'd, New-York, 7th October, 1769, of Mr. Will'm Lupton, Forty-three pounds, which, with the different sums I have before received from Mr. Philip Embury, amounts to the sum of Five Hundred and Eleven pounds, which is in full of all demands, from the Methodist Preaching-house.

£511 0 0.

This was a large sum to pay one man; over thirteen hundred dollars. Most of it he had received from Philip Embury, before William Lupton was treasurer. This shows Mr. Embury handled much of the money, paid heavy bills, and had much responsibility.

The following letter I copy from the *Arminian Magazine.* It was a private letter from a mechanic.

It is written with much simplicity, and shows the condition of Methodism in New York at that time; its antiquity invests it with interest, and it was written by one who worked six days on the preaching-house.

CHARLESTON, SOUTH CAROLINA,
May 13, 1769.

"VERY DEAR AND AFFECTIONATE BROTHER,—When I came to New York I found that our business was not very plentiful for strangers. Though there is a good deal of business in the town, it is entirely overstocked with trades-people; but what added most to my satisfaction was, I found a few of the dear people of God in it. There is one Mr. Emmery, one of our preachers, that came from Ireland nine years ago. Lately, there were two that came from Dublin. They have met together, and their number has increased; and they have built a large new house, which cost them six hundred pounds sterling. They are very poor in this world. They expect assistance from England, but I often used to tell them they need not, for many of the people of England were very poor themselves; and they that had of this world's goods, did not care to part with them. There is another of our preachers who was a captain in the army: he was convinced of the truth before he left England: his name is Mr. Webb: God has been pleased to open his mouth. So the Lord carries on a very great work by these two men. They

were, however, soon put to it in building their house: they made several collections about the town for it; and they went to Philadelphia, and they got part of the money there. I wrought upon it six days.

"New-York is a large place: it has three places of worship of the Church of England in it, two of the Church of Scotland, three of the Dutch Church, one Baptist meeting, one Moravian Chapel, one Quaker's meeting, one Jew's Synagogue, and one French Reformed Chapel. Among all these, there are very few that like the Methodists. The Dutch Calvinists have preached against them. Many of the people of America have been stirred up to seek the Lord by Mr. Whitefield; but what his reason could be for not forming them into classes, I do not know.

"THOMAS BELL."

We can form an idea of the antiquity of the John-street Methodist Preaching-house by comparison. It was dedicated to the worship of God in 1768. This was several years before the revolutionary war, years before the United States had an existence, before the ocean-bound republic was born, when they were provinces dependent on Great Britain. It was erected nine years before the Declaration of Independence was signed. Then in this country there were only three millions of inhabitants. New-York, though called a city, was not much more than a large-sized village, containing about twenty thou-

sand inhabitants; most of what is now the city was covered with trees, or used for farming purposes. It was built twenty-four years before the death of John Wesley. Many distinguished men have come into existence, written their names high on the pillar of immortality, and then been gathered to their fathers since that time. It seems almost incredible that Wilberforce, the philanthropist, was then nine years old, and Timothy Dwight, the eloquent divine, only sixteen; his poems and theology were then unwritten. Benjamin Rush, the distinguished physician, was only twenty-three. Robert Fulton, who has written his name on every steamboat that plows our waters, was a little boy only three years of age. Washington was only thirty-six; he had not reached his zenith, and was not yet in the prime of manhood. La Fayette, the hero of two hemispheres, his noble compeer, was a boy ten years old, whose morning thoughts and midnight dreams were not yet of power, and wealth, and fame. James Madison, the father of the Constitution, and the fourth President of these United States was yet in his minority, being only nineteen years old. James Monroe, his successor in office, was only nine years of age. John Quincy Adams and Andrew Jackson were both infants in their mother's arms.

Within a few years three distinguished statesmen, old men, on whom the eyes of the nation and the world have been fixed as long as many of my readers

can remember, have passed away; I mean Daniel Webster, Henry Clay, and John C. Calhoun. This house was built fourteen years before the "*godlike* Daniel" was born, and fourteen years before the great Southern statesman came into existence, and nine years before the eloquent orator of Kentucky made his appearance in the world. It was five years before John Jacob Astor, the American Crœsus, was born. Bishop George was born the same year the first church was erected, and Bishop Hedding, who dedicated the present church standing on the old site, was not born until twelve years after the old church was dedicated.

Many of my readers, as well as the writer, are familiar with "Webster's Spelling-Book." It was the first book from which we were taught our A, B, C. It is as familiar to us as the countenance of our mother who watched over us in infancy and childhood. Noah Webster, the great American lexicographer, "who taught millions to read and not one to sin," was a boy ten years old when John-street Church was built.

CHAPTER XIV.

THE ELECT LADY.

Further Particulars of Mrs. Barbara Hick — From the same Place as Philip Embury — Acquainted with him in the Fatherland — His Place went into the Hands of her Family — Her former Dwelling — Why she used such Freedom in reproving Mr. Embury — Her wonderful Power — Mrs. Hick a model Mother — Her Children her Jewels — Her Name not among the Subscribers — Her Great-grandson — The only Relics left — Two Extremes in regard to Relics — Wilbur Fisk and Francis Asbury's Cup — Dr. Fisk and Wesley's old Gown — Good Company — The Log Meeting-House — Canes — Washington's old Chairs — Old Tables — Washington Irving and the Chain to which Christopher Columbus was bound — Mrs. Hick's Candlesticks — Not sacred like those in the Tabernacle and Temple — What invests them with peculiar Interest — Bishops Morris and Janes — The Burying-place of Mrs. Hick — Should have a Monument.

Mrs. Barbara Hick was from Balligarane, as well as Philip Embury. They were acquainted in Ireland, lived neighbors, and belonged to the same society. Her name before marriage was Barbara Ruckle.* After Mr. Embury emigrated to America his little place went into the hands of the Ruckle family. Some stems of hops planted by Philip Em-

* Some of the Ruckle family, relatives of Mrs. Hick, are now living near Baltimore.

bury's own hand, are still shown to the curious visitor who goes to the place where he was born and spent his early days.

Mrs. Hick used to live in a lane opposite the present Methodist chapel in Balligarane. The old house has bowed under the hand of time, and is numbered among the things that were. Mrs. Hick, knowing the zeal of Mr. Embury in his native land, could most effectually reprove him for his delinquency in the land of his adoption.

Mrs. Hick was distinguished not only for stirring up Philip Embury to preach, and for alarming the backslidden Methodists, and for encouraging the feeble flock to build a house for God under Divine direction, but also for training up her children aright. She "trained them up in the way they should go," and the effect was seen in after years. Her two sons, Paul and John, were early converted to God, and identified themselves with the Methodists.

Doctor Bangs says that Paul Hick informed him, "that when quite a lad, his mother used to lead him by the hand to meeting, and the first sixpence he ever called his own, he put into the plate which was carried round to receive the contributions of the people, and felt in doing so an inexpressible pleasure."* Her son John early professed religion, and early died in the triumphs of faith, while his brother Paul lived till his hoary head was a

* History of M. E. Church, vol. i, p. 51.

crown of glory, being found in the way of righteousness. Her name is not found among the subscribers in the "old book." The old lady gave her prayers, exhortations, and advice. She may have been poor in this world's goods while "rich in faith and an heir of the kingdom." Noble, noble woman! Her name and fame are world-wide. The only relic she has left is a pair of neat, small, plain, brass candlesticks, which are in the possession of her great-grandson, Jonathan P Hick, of New Rochelle.

I know there are some who pay too much veneration to relics; and there are others who regard them too little; they are so progressive they can never look back, and are so taken up with new things they never look at those that are old. Some will laugh and sneer at the idea of noticing them at all, and think it a mark of superstition, or of a shallow mind. Their intellects are so imperial, that their minds, as the student said of his, "roll off from the subject like a barrel from a pin." But there are others who value relics of the past. The late Dr. Fisk says: "At Kingswood we were shown Mr. Wesley's gown, now almost hanging in shreds, which I had the curiosity to put on; the association was almost inspiring," etc.*

Again: Dr. Fisk visited the house where Francis Asbury lived, and the room where his parents lived

* Travels in Europe, p. 619.

and died. He says: "The only relic I could procure was an earthen cup, with two handles, which served as the family drinking-cup, and was common for the parents, and the son, and the itinerant preacher, who always preached and lodged, every time he came round, at old Mr. Asbury's."* Dr. Fisk was hunting relics, and he was glad to find an "earthen cup" that reminded him of Asbury. Certainly, then, we are in good company when we pay a little regard to a pair of brass candlesticks that, no doubt, were as useful as the earthen cup, the one to drink out of, the other to impart light.

There are others who show they prize relics. Canes were made of the logs in the "old log meeting-house," built by Robert Strawbridge. One was given to each of the bishops, and another to the late Dr. Thomas E. Bond. They all prized them highly. This was the case with the timbers in the "old rigging loft." "The chair" in which Washington used to sit, "the table" on which he wrote, are held in high estimation. The pen with which the "Declaration of Independence" was signed is preserved in the Massachusetts Historical Society. Some of the tea is still preserved that lodged in the shoe of one who aided in throwing it overboard in Boston harbor at the commencement of the Revolution. Washington Irving, Esq., showed me, at "Sunny Side," a piece of the identical chain with which Christopher

* Travels in Europe, p. 606.

Columbus was bound when he was sent back a prisoner from Hispaniola to Spain. Of course I was child enough to gaze upon it with considerable interest.

I am aware some will think it a small business to notice candlesticks; but, small as it is, the inspired writers speak of candlesticks both in the Old and New Testament. Small as they are, God notices them, and gave direction how they should be made, and gave the pattern himself. Small as they are, the Great Teacher speaks not only of "candlesticks," but of "candles" also.

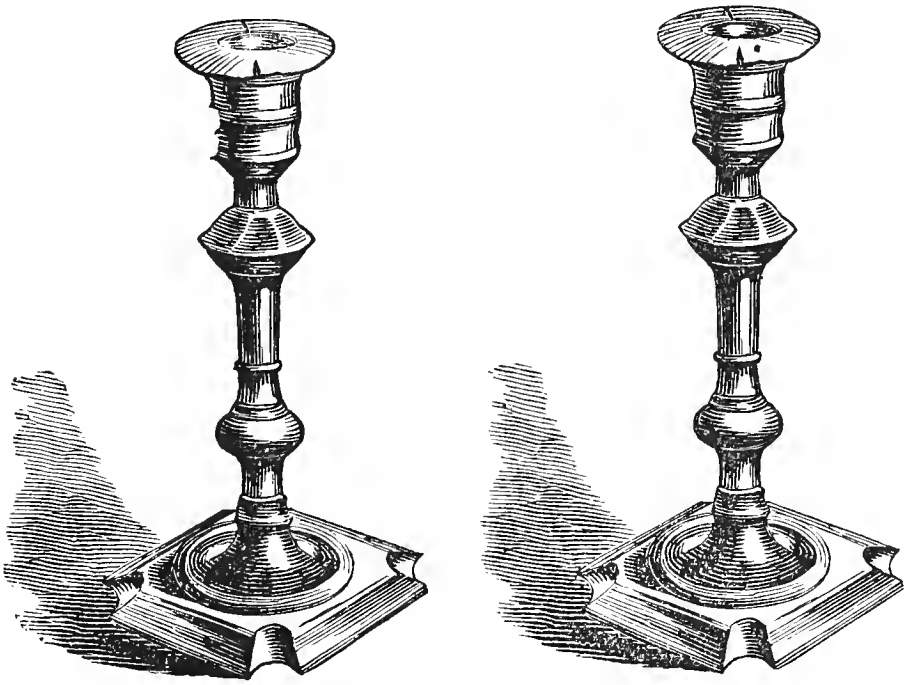
We do not pretend that these are sacred, like the candlestick of gold with six branches, which Moses made by the command of God, to be put into the tabernacle; or like those of pure gold, with gold snuffers, that Solomon had made for the temple; or like the seven golden candlesticks the holy seer of Patmos beheld in his sublime visions, which represented the seven Churches; and yet these plain brass candlesticks do possess an interest to certain classes, and I belong to the number. 1. On account of their antiquity. 2. Because they were the property of that most estimable woman, Barbara Hick, the mother of American Methodism, and because they are the only things remaining that belonged to her; the only article of furniture, or anything else, that she has left as a memorial of her. 3. I think they possess an historic interest.

These candlesticks not only remind us of the owner, who used to read her well-worn Bible by the light therein; but also of by-gone days and by-gone scenes in which American Methodists have a deep and abiding interest. There can be no doubt but these candlesticks were carried by Mrs. Hick to the house of Philip Embury, and that by the light from the candles in them he preached his first sermon to the six who came to listen to it; and that she carried them to the "hired room" where next he preached, and from that to the "rigging loft," and from that to the old John-street Preaching-house. My readers of but yesterday remember when each hearer was expected to carry a candle to meeting. Many a time have I had that exalted honor in my boyhood, and remember how grand I felt when I carried one of the candlesticks (my mother had made shine very bright) to the place of worship. I never felt much greater than when I carried a bright candlestick or my mother's "foot-stove" to meeting.

A few years ago places of worship were not lighted with "gas," "fluid," or "camphene," or "oil," but candles. They did not give notice that service would commence at such an hour, but at "early candle-lighting."

Through the kindness of her great-grandson, J. P. Hick, who lent me these relics, I am able to give to the reader the following engraving of *the Candle-*

sticks. They are very correct likenesses, as any one can see who looks at the original.



Bishops Janes and Morris looked with admiration at these interesting relics of the past, observing that Mrs. Hick deserved to have a monument erected to her memory, and expressed a desire to contribute to it, if her last resting-place could be found. Some one who visited Ireland, where she used to live, asked the following question: "Ought there not to be at least a *tablet*, recording the zeal of this faithful woman, to whom America is so much indebted, erected in Balligarane Chapel?" I ask, ought there not to be a monument erected to her memory in America?

To Mrs. Hick might be applied with truth the words of David's royal son: "She openeth her mouth

with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

Mrs. Hick died many years ago in the triumphs of our holy religion, and was buried in Trinity church-yard in New-York. No stone or monument tells where her precious dust is sleeping. I have no doubt, if the place could be found the Methodists would erect over her remains a monument to her memory that would stand till the angel should announce, "Time shall be no longer." But the name of this "elect lady," this mother in Israel, is embalmed in the affections of hundreds of thousands, and she has a monument, as durable as brass or marble, very deep in the hearts of American Methodists.

CHAPTER XV

PHILIP EMBURY'S HISTORY COMPLETED.

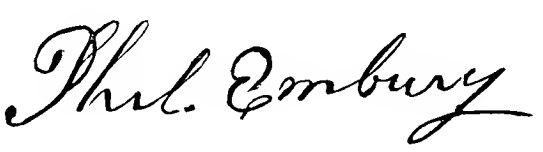
Embury's Character as a Man—Christian—Minister—Embury and the Methodist Preaching-House—First Treasurer—His Successor—Embury's Receipts for Work done to Wesley Chapel—Donation to Mr. Embury—His Usefulness—A distinguished Convert—Leaves New-York—Farewell Gift—Forms a Society at Ashgrove—The First within what is now the Troy Conference—Mr. Embury's sudden Death—Buried in a lonely Place—No Tombstone—His Widow—His Grandson—His Descendants—Mr. Asbury's Notice of him—Removal of his Remains to Ashgrove—Re-interment—Address by Rev. J. N. Maffitt—Extracts from—Epitaph on his Tombstone.

WE have noticed Mr. Embury briefly in the former part of this volume, and yet he was so closely identified with early American Methodism that our readers are entitled to a more full account of this extraordinary man, whom God raised up to perform a peculiar work.

As a man Mr. Embury was modest, diffident, and retiring, and possessed but little self-confidence. As a carpenter he was a good workman, industrious and honest; like Paul the tent-maker, "working with his own hands." As a Christian his piety was deep and ardent. Often when his hands were busily employed in attending to his work, his affections

were set on things above, and he was heard to sing hymns in earnest devotion while plying the instrument of his trade. As a preacher, his talents were not of the highest order, and yet he was plain, practical, and useful. Mr. Embury was emphatically a weeping prophet. His sermons were generally steeped in tears. He could say with Paul, "I have told you often, and tell you again even weeping," etc. Some suppose it a mark of weakness to weep. Not so. It is manly to weep; it is Christ-like, when there is cause for tears. Mr. Embury's labors were attended with the blessing of Heaven. The seed sown by him produced abundant fruit. What he had to do in the erection of the first Methodist preaching-house in America, will be seen from the rare "old book."

Mr. Embury was preacher, trustee, and first treasurer. In the "old volume" Mr. Embury's name frequently appears, and often written by himself. The reader is favored with a fac-simile of his handwriting, which no doubt he will look upon with pleasure.



Believing that everything concerning Philip Embury will be read with interest by the lovers of the history of early Methodism in this country, I now

make extracts from the "old book." The reader shall have the figures first, then the comments. The heading reads thus:

"*An account of Moneys paid by me*, WM. LUPTON, *for the Methodist Preaching-House in New-York, since the* 1*st day of August*, 1769."

1769, Sept. 16. To cash paid Mr. Embury for work	£	7	0	0
" " " To cash to Mr. Embury for sundry charges for cleaning the Preaching-house.		1	11	8
" October 7. To cash paid Mr. Embury for work, nails, &c.		5	5	0
" Nov. 22. To cash paid Mr. Embury for boards		2	16	4
" Dec. 7. To cash paid Mr. George Bell, for plank Mr. Embury bought		1	12	0
1770, Feb. 17. To cash paid Philip Embury for work		14	17	3

Philip Embury is also credited by Mr. Lupton, as the following shows:

August 2, 1769. By cash from Mr. Philip Embury, being a balance left in his hands when I was requested to receive and pay all moneys belonging to the above house	£	10	5	0

Again:

1770, March 1st. By boards and carpenter's work for the door of my vault, which Mr. Embury did not separate from his account bro't in..		0	18	8

Another item:

1770, March 31. By cash from Philip Embury for sermons (reprinted) sold..		1	4	0

The following is a singular entry:

1769, Oct. 17. To cash paid Mr. Newton, for three pair of stockings for Mr. Williams and Mr. Embury..... 1 7 9

Under the same date is this short record:

To cash gave Mr. Embury to buy clothes..... 10 0 0

The last entry on the "old book" where his name is mentioned is April 10, 1770. It reads thus:

To cash paid Philip Embury to buy a Concordance 2 5 0

In another part of the "old book" are receipts for work Mr. Embury did to the Preaching-house, corresponding with the account which we have just given. They are in Mr. Embury's own hand-writing.

"Rec'd, New-York, 16th Sept., 1769, of Mr. Wm. Lupton, seven pounds for twenty days' work done to the Preaching-house.
"£7. PHIL. EMBURY."

"Rec'd, N. Y., 16th Sept., 1769, of Wm. Lupton, one pound 11*s.* 8*d.*, for Sundries laid out for the Preaching-house.
"£1 11*s.* 8*d.* PHIL. EMBURY."

"Rec'd, New-York, 7th Oct., 1769, of Mr. William Lupton, five pounds 5*s.*, for 7 days' work, 12lb nails, and 40*s.* paid Mr. Dewaine for writing a lease, &c. PHIL. EMBURY."
"£5 5*s.*"

"Rec'd, New-York, 17th Feb., 1770, of Mr. Wm. Lupton, fourteen pounds, 17*s.* 3*d.*, for work done to the Methodist Preaching-house. PHIL. EMBURY."
"£14 17*s.* 3*d.*"

The figures above, and the receipts, are full of historic interest, and from them many facts are obtained, showing the part Mr. Embury took in erecting the first Methodist house of worship in America, and also in regard to the character of the people with whom he was associated.

First. We learn from these items and receipts, that Philip Embury had formerly been the treasurer of the board, and other persons might have received moneys and paid bills, but the trustees concluded to relieve Mr. Embury of what must have been a burden, with his other oppressive duties and cares, and to do business more methodically; therefore they requested Mr. Lupton to "receive and pay out all the moneys belonging to the preaching-house." They could not have made a better selection. Mr. Embury most cheerfully paid to his successor the balance remaining in his hands.

Secondly. From the "stockings" they gave Mr. Embury, and from the "ten pounds" they presented him to "buy clothes with," we see the esteem in which he was held by the early Methodists. He did their preaching gratuitously, and for what work he did on the preaching-house they paid him. They presented these things to him, 1. To show the high regard they felt for the man to whom they were under so many obligations. Under God he was their founder, their father. 2. They might have done it because Mr. Embury was poor and unable to

purchase new ones; or because his clothes were old, threadbare, faded, or patched, and to enable him to make a good appearance when he ministered in holy things.

Thirdly. We learn that vaults were built very early under Wesley Chapel, in which to bury the dead. Mr. Lupton's vault was there, and Philip Embury fixed the door of it in 1770.

Fourthly. That the Methodists in America early reprinted and circulated some of Mr. Wesley's Sermons, and the profit went to the benefit of the preaching-house.

Again: The receipts and book accounts bear the same date, and mutually prove and explain each other. One of the receipts shows the ground on which the church was built was leased in the first place. Mr. Embury paid for the "writing a lease," thus confirming what we have already said about the trustees leasing the lots first, and then purchasing them after. Mr. Embury paid for the lease, and Mr. Lupton paid the ground-rent. We see what Mr. Embury received a day for work done on the preaching-house, "seven pounds for twenty days' work." The reader can, in a moment, calculate how much that was a day. It was New-York currency, two dollars and a half to the pound.

The last item where Mr. Embury's name is mentioned on the "old book," is fraught with instruction. It is where they gave him "two

pounds, five shillings, to buy a concordance." The trustees had bought one on the 25th of January of that year; what did they want of another? I have no doubt the former was for the minister's library, the latter a present to Mr. Embury, in view of his valuable services, and as a token of remembrance, as he was about to leave the city. Mr. Embury no doubt prized the gift, and carried it with him into the country, and kept it as a remembrance of his beloved brethren in Wesley Chapel.

Mr. Embury had been very useful to the infant Church, not only in attending to its temporal, but its spiritual interests. God owned his ministry, and made him successful in winning souls. Among others converted through his instrumentality in John-street was Mrs. Morrell, wife of Jonathan Morrell, and mother of the late Rev. Thomas Morrell, and grandmother of Francis Asbury Morrell, of the New-Jersey Conference. She held fast her integrity till the end, and died in triumph at Elizabethtown, New-Jersey, July 30, 1796, in the sixty-eighth year of her age.

The Methodists in New-York owed Mr. Embury a debt of gratitude, which they were unable to pay, and so gave him a small memento as evidence of their high regard. Mr. Embury seems to have been raised up by Providence to accomplish a certain work, and when that was done, he bade adieu to the "city full," and went into the rural districts. Soon after Mr.

Wesley's regular missionaries, Boardman and Pilmoor, came from England to America, Mr. Embury moved to Camden, now a part of Salem, Washington County, New-York. He was very useful there, and formed a society at Ashgrove. They were mostly emigrants from his own country, among whom was Mr. Ashton, who paid Mr. Robert Williams's passage to this country, and left a legacy to the oldest unmarried elders in the New-York Conference.

Mr. Embury continued to live a very humble life; that of a faithful Christian. He worked at his trade, and at the same time was engaged in preaching. Mr. Embury was highly esteemed for his many excellences, and held the office of civil magistrate. He died in the summer of 1775, suddenly but triumphantly, in the town of Camden, New-York, about seven miles from Ashgrove. He injured himself while mowing in his meadow, the weather being exceedingly warm, and this was the cause of his sudden death. To him, no doubt, sudden death was sudden glory. Mr. Embury died in the prime of manhood, at the early age of forty-five, and was buried in a lonely place on a neighboring farm in Camden. No monument, or tombstone, or slab was erected over him; not a single line, rudely carved, to tell of his faith, toils, or success. Nothing to infrom the stranger that might wander there, that in that lone grave no common dust was sleeping, but the *remains of Philip Embury, the founder of American Methodism.*

Twice in his Journal Bishop Asbury notices Philip Embury. August 22, 1795, the bishop says, he went to "*Ashgrove*, where we have a society of about sixty members. They originated with Philip Embury, who left New-York when the British missionaries came there. He continued to form societies in the country; but dying in a few years, the society was left, and were without preaching for fifteen years. We have now a neat little chapel here."

Mr. Embury organized the society at Ashgrove, in Washington County, New-York; and this was the first Methodist society formed within the bounds of what is now the Troy Conference, with a membership at present of nearly thirty thousand, and nearly two hundred and fifty traveling preachers, besides many local preachers, who are very usefully employed.

Bishop Asbury notices him again, July 14, 1811. The bishop was in Kingston, Canada, and writes thus: "I learn from a conversation had with Catharine Deltor, that Philip Embury died about two hundred miles from York. He was much esteemed by his neighbors, and an esquire. He was a descendant of the Palatines who settled in Ireland. Most of those there, and their offspring, have given themselves to the Methodists. He injured himself by mowing, and died somewhat suddenly, aged forty-five, greatly beloved and much lamented."

The widow of Mr. Embury was afterward married to a member of the Methodist Church, by the name

of Lawrence, who settled in Upper Canada, and they were the nucleus of a society in the place where they lived.

I once saw a grandson of Philip Embury, from Canada, a Mr. Fisher, at the anniversary of the Ladies' Union Aid Society, in Bedford-street, in 1853, and proposed that the congregation should make him a life-member by the payment of thirty dollars. "Let us see him! let us see him!" said many voices, so anxious were they to see a grandson of Philip Embury. Bishop Janes introduced Mr. Fisher to the audience, who made a short address, in which he said, "I have the honor to be the grandson of Philip Embury; but I feel that I have greater honor than that, for my name is written in heaven." Sooner than I have been writing this they made him a life-member, all anxious to take a part in it. This gave evidence that the name of Philip Embury is enshrined in the heart's core of the Methodists. It is familiar as household words, and will be handed down from one generation of Methodists to another till the heavens be no more.

Some of Mr. Embury's relatives are living in New-York and Brooklyn. They are persons of wealth and influence. Mrs. Emma C. Embury, a distinguished writer, well known to the American public, married a relative of Philip Embury, Mr. Daniel Embury, who is President of the Atlantic Bank in Brooklyn.

Fifty-seven years Mr. Embury slept quietly in the grave, in a rural, unfrequented spot, when his remains were disinterred and removed to Ashgrove, and with appropriate religious services, in the presence of a large audience, committed to their last resting-place till "mortality shall be swallowed up of life." After they took up the body of the deceased local preacher, and before they committed it again to the sepulcher, one of his countrymen delivered an oration. It now lies before me, and as it is a rare document, and its author is also in the spirit land, I will make some extracts from it.

Its title is: "An Oration delivered June, 1832, at Ashgrove, Washington County, New-York, over the grave of Philip Embury, the earliest minister in the American Methodist Church, by Rev. John Newland Maffitt."

"My beloved hearers: In this sequestered spot, where the quiet herds have grazed in peace, where the robin has sung his early song and the snow-bird played with the descending flakes of winter, even here molders the frame of a man. Bone after bone hath here returned to the dust from whence man was originally taken. Dig down now, after this lapse of years, dig down now, and see if here we can find EMBURY. Here the gray-headed men of other days laid him, the cold remains of a minister of Jesus when his day of labor was over. Here,

one day, when the hearse slowly wound along this path, they gathered, not to see the man of God in his mightiest strength when the oil of eloquence is on his lips, and the anointing of the Most High shines upon his face, but to see a minister of the New Testament, cold and lifeless as was his Saviour when taken down from the bloody cross on Calvary. Cold, cold in death was the pious, warm-hearted Embury when they laid him here.

"Summer and winter came and went again. The grass grew tall and rank over this mound. It became level with the surrounding earth. The place was fading from the memory of man, for lo, many who dug and covered this grave went themselves to their last resting-place and laid their time-wearied heads on the coarse pillow of gravel.

"I have made these preliminary remarks, suggested as they have been by the strange circumstances which have called us together. Not to bury the dead, not to disinter his moldering remains, have we come together; not to shed a tear over EMBURY dead! but to thank God that so good a man ever lived, and to rear a frail stone over his dust, which may tell his name, and our reverence for his virtues, for four or five generations yet to come. Then this very marble which we rear to-day shall gather the rust of years; the gnawing tooth of time shall eat away our inscription, and men shall wonder at the ragged fragment of a monument that shall cumber

this ground, and guess by what wild chance it strayed away from its native quarry. We come here to-day, after a lapse of years, to rear a monument over one of the nursing fathers of Methodism in America.

"No common dust molders beneath our feet. Here fell a harnessed warrior of the cross. Embury was the founder of Methodism in the city of New-York. We know not his path in another land beyond the blue waves of the Atlantic. He was my countryman, but whether his path was one of light or darkness, of gloom or glory, in his native isle, I know not. But this I know, and record it to his eternal honor, that he was deemed worthy by the Holy Spirit to institute the classis of Wesleyanism in the city of New-York.

"Here let me beg the indulgence of my audience, while I take a farewell of the relics of the dead which are so near me. He had, perhaps, no sympathizing friend to say *Farewell, and God be with thee!* in the last hour. The one who echoes his adieu over his grave was not then born; he had not breathed that breath of life which was then departing from Embury. But now, departed shade, I come on my pilgrimage to speak my farewell, and raise a stone above thy ashes. Farewell, my brother! more than brother, father in God! Farewell! until the red morning of the resurrection sparkles over yonder hills, and the tremendous voice of the

trumpet shall bid thee come forth radiant in more beauty than ever earth beheld. Farewell, until I too shall pass to where thou art in thy resting-place of peace. Farewell, until shadows stretch over time with a gloomy magnificence, and the night that knows no breaking sets in upon me. Farewell, my countryman! more than mine, the countryman of Jesus, a chosen vessel of his love, an instrument in his mighty hand of planting the precious seeds of the eternal kingdom on these western shores in the trying early times. Often on the journey of life shall my memory revert to this scene. Often shall I remember the once unknown and undistinguished grave. Often shall I gather, departed shade, from these memorials a precious lesson of the eternal care of the Saviour over the wasting dust of his chosen. Here shall I learn how worthless is time, how precious is eternity! Traveling back from future times, my memory will often repose on the spot, where thou, my father, resteth in the full glory of recompense. And now, till we meet, farewell."

The orator then took his audience onward to the great Easter of creation, when Embury should rise to life immortal, and be crowned with endless felicity:

"But see! a heavenly form breaks from the dust beneath our feet, scattering the soil of centuries from his radiant brow, and, fresh in the glow of a young immortality, Embury rises to the resurrection

of the just. This is the day he long looked for, and thought of, and warned sinners of when he was in life. It has come. He no longer needs a frail slab of marble to mark the spot of his grave, for now he is known as far as immortal souls can glance their untiring eyes, as far as the accents of Jesus' voice can echo his welcome. No more he fills a stranger's grave. No more he needs the eulogy of a man he never saw. No more he labors at his trade, for he has, through the strength of the Lord Jesus, wrought out a crown of eternal life, and he now takes it from the hands of celestial ones, who kiss his death-cold brow into the warmth of a beautiful immortality. Let me die the death, that I may wear the crown of Embury. Let me live the life, that I may win the spirit-watched grave of my departed countryman."

After the touching and appropriate address of Mr. Maffit over the grave of his distinguished countryman, the dust of Philip Embury was removed to the beautiful burying-ground in Ashgrove. There is much of mournful interest clustering around this sacred depository of the dead. It is a kind of classical Methodist burying-ground where the honored dead are resting. Other ministers of Jesus are sleeping there: David Noble and David Brown, both from Ireland; they were good men and true, and finished their course with joy. Mr. Ashton,

the first Methodist in Ashgrove, the Methodist preachers' friend, he who gave the site for the church and the ground for the cemetery, was buried there with the distinguished men who fell at their posts, sword in hand. A very appropriate place for Embury to rest, among his countrymen and friends, till "the Lord himself shall descend with a shout, with the voice of the archangel and the trump of God."

Over the remains of Mr. Embury was erected a plain, neat, beautiful marble tablet, with the following inscribed upon it:

PHILIP EMBURY,

The earliest American minister of the Methodist Episcopal Church, here found his last earthly resting-place.

"PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS."

Born in Ireland, an emigrant to New-York, Embury was the first to gather a class in that city, and to set in motion a train of measures which resulted in the founding of John-street Church, the cradle of American Methodism, and the introduction of a system which has beautified the earth with salvation, and increased the joys of heaven.

From an Original print in possession of G.P. Disosway Esq.r

CAPTAIN THOS. WEBB

of the British Army

One of the first Methodist Preachers in America.

CHAPTER XVI.

THE OLD SOLDIER'S STORY FINISHED.

Captain Webb an extraordinary Man — His Titles — A Soldier with General Wolfe — Memorable Battle on the Plains of Abraham — His Conversion — His first Efforts at Preaching — His first Preaching in America — Captain Webb and Wesley Chapel — The main Agent in its Erection — Very useful — Visits Long Island — Captain Webb and Joseph Toy — Captain Webb and John Adams — Captain Webb and Mr. Asbury — Returns to England — Mr. Wesley's Testimony concerning him — Captain Webb, Joseph Benson, John and Charles Wesley — Impressions — Remarks of Dr. James Dixon — Captain Webb and Mr. Shadford and Rankin — Webb and his Greek Testament — Webb and the well-filled Purse — Captain Webb and his Children — His sudden Death — Presentiments concerning it — Buried at Bristol — The Burying-place of many distinguished Persons — Captain Webb's Portrait — His Monument.

We promised our readers a more particular account of this remarkable man, who was one of the principal agents in introducing Methodism into this country, and one of the strong pillars of the infant Church in New-York. Mr. Webb was not a traveling preacher, unless he was what Billy Dawson styled himself, "a traveling local preacher." Mr. Webb had no Rev. prefixed to his name, nor a D.D. affixed to it. In the deed he is called "Thomas Webb, gentleman;" in England, when they wrote of him

they called him "Thomas Webb, Esq.;" when we write concerning him his title is "Lieutenant," or "Captain." We have already seen he was a military officer. On the memorable plains of Abraham, in the campaign of 1758, in which General Wolfe conquered Quebec and lost his life, Captain Webb lost his right eye, and was wounded in his right arm. Having scars that were honorable to him as a soldier, showing his patriotism, he was permitted to retire from active service on the full pay of a captain. He was then a stranger to religion, not having enlisted among the soldiers of Jesus. In 1764, under the preaching of John Wesley, he was awakened to see his danger. He went a long time mourning, and his broken heart was not bound up till the next year, 1765, when he found redemption through the Saviour's blood, even the forgiveness of sins. His evidence was bright and clear.

> 'The Spirit answer'd to the blood,
> And told him he was born of God."

Like Thomas of old, he exclaimed, as the clouds of doubt disappeared before the Sun of righteousness, which arose with healing in its wings and shone into his soul in Godlike beauty and splendor, "My Lord and my God!" He identified himself with the Methodists, and had his name enrolled among the "sacramental host of God's elect." He then began to exhort sinners to "flee the wrath to come;" to

repent of their sins and believe in Jesus. Mr. Webb made his first appearance as a preacher in the city of Bath, England. His preaching consisted chiefly in the relation of his own Christian experience. This was made a great blessing to others, which encouraged the captain to talk on. In his earliest efforts he had fruit. The reason of his holding forth in Bath was this: the minister who had an appointment to preach, did not come, and, that the people might not be disappointed, Mr. Webb was invited to speak to the congregation. He did so with great power and success. This was an era in his history. How much depends upon being successful the first effort. There might have been a peculiar providence that hindered the preacher's arrival. Not long after this he was appointed barrack-master of Albany, and came to America. On his arrival he regularly had family prayer in his own house, some of his neighbors frequently attending. He often added a few words of exhortation, and the encouragement he met with emboldened him to extend his labors. The captain, hearing of Mr. Embury and a few Methodists in New-York, who had commenced holding meetings, paid them a visit. His introduction to the little band, and its results, we have already described.

CAPTAIN WEBB AND WESLEY CHAPEL

What had Captain Webb to do with the first Methodist preaching-house in America? How far did he contribute toward its erection? The "old book" will answer these questions. Philip Embury was the founder of Methodism in New-York, but Captain Webb was his colleague, his true yoke-fellow. Captain Webb was one of the chief men in the erection of the first church edifice. I doubt whether a house of worship would have been erected at that time, had it not been for his money and influence. We have already seen that he placed his name to the subscription first, and subscribed more than any one else—the noble sum of thirty pounds. Then he lent them two hundred pounds. After that he lent them one hundred pounds, making three hundred that he lent them in 1768. Then he gave them three pounds and four shillings interest. He also solicited the friends in Philadelphia to contribute, and brought from them thirty-two pounds: he also sold books for the benefit of the church. He was one of the original trustees of John-street Church. Through his influence they procured a site on Golden Hill, which was near the borders of the city. Captain Webb and the other trustees purchased the materials, and contracted for the building in their own names, and upon their individual securities. He also aided them

spiritually. He preached to them the word of life, and while "building them up in their most holy faith," woke up an interest for Methodism, and drew many to the place of worship, by the novelty of his military dress, as well as his burning zeal and natural eloquence.

Captain Webb visited Long Island as early as 1768, and "felled some trees there." His axe was sharp, and he hewed them down without much difficulty. Many were awakened by his powerful appeals, but political troubles and the war of the Revolution had a chilling effect upon religion, and greatly retarded the spread of the Gospel.

After peace was restored, the people had a more favorable opportunity and more of a disposition to attend to the interests of religion. The Rev. Philip Cox was stationed on Long Island in 1784, and found a number who remembered the preaching of Captain Webb.

CAPTAIN WEBB AND THE REV. JOSEPH TOY.

Captain Webb had many seals to his ministry in America. He wielded the sword of the Spirit as successfully as he had his sword in defense of his country Among other seals was Joseph Toy of Burlington, New Jersey. Captain Webb preached in the Market-place and in the Court-house in Burlington, in 1770. Mr. Toy was awakened and converted to God, and on the 14th of December,

1770, Captain Webb formed a small class, of which he appointed Brother Toy the leader. Mr. Toy became a very useful traveling preacher. For twenty years he never disappointed a congregation. In 1801 he entered the traveling ministry, and died in peace in Baltimore in 1826, aged 78 years.

CAPTAIN WEBB AND MR. ASBURY.

Captain Webb had formed a society of one hundred members in Philadelphia before the regular missionaries arrived. He preached in Baltimore also. Mr. Asbury often mentions him in his Journal:

"*April* 23, 1774.—Mr. Webb preached an animating discourse from Rev. vi, 17. There is great probability that his coming will be made a particular blessing to many."

"*Friday.*—Mr. Webb preached to a large congregation. There is something very singular in his manner; nevertheless, the Lord owns and blesses his labors."

"*New-York, May* 31, 1784.—Captain Webb preached a good sermon in the evening." This was in the preaching-house in John-street.

"*Oct.* 19, 1774.—Captain Webb informed me by letter, the house in Baltimore was so far finished that he had preached in it."

Nov. 24, Monday, Captain Webb and Mr. Asbury left New-York for Philadelphia. On Tuesday they reached Burlington, where they visited two prisoners

condemned to death. "Both Captain W and myself spoke freely and largely to them, though there was very little room to hope that we should do them any good."

Feb. 4, 1775, Mr. Asbury says: "I had some conversation with Captain Webb, an Israelite indeed, and we both concluded it my duty to go to Baltimore."

This is the last time Mr. Asbury mentions him in his Journal, but all shows the high estimation he formed of Captain Webb, both as a man and a preacher.

CAPTAIN WEBB AND MR. WESLEY.

In 1772 we find, from a letter of Mr. Wesley, that Captain Webb was in Dublin, Ireland, and Mr. Wesley says of him, "He is a man of fire, and the power of God constantly accompanies his word." In 1773 Mr. Wesley speaks of his preaching at the Foundry, in London, and says: "I admire the wisdom of God in still raising up various preachers, according to the various tastes of men. The captain is all life and fire; therefore, although he is not deep or regular, yet many who would not hear a better preacher, flock together to hear him, and many are convinced under his preaching, some justified, a few built up in love." Ten years after this he speaks of Captain Webb's having "lately kindled a flame here" (in the neighborhood of

Bath,) "and it has not yet gone out. Several persons are still rejoicing in God. I found his preaching in the street in Winchester had been blessed greatly. Many were more or less convinced of sin, and several had found peace with God. I never saw the house before so crowded with serious and attentive hearers." In 1785 he bears a similar testimony to his usefulness in kindling up the fire of devotion among the people.

CAPTAIN WEBB AND THE ELDER ADAMS.

Some have supposed that Captain Webb was an ordinary speaker, and the novelty of his military dress was the great cause of attracting so many to attend his ministry. This was a capital mistake, a grand error. John Adams, the colossus of the Revolution, himself no mean orator, and a great judge of oratory, was attending the Continental Congress in Philadelphia, in 1774, and gave the following testimony concerning the eloquence of the old veteran: "In the evening I went to the Methodist meeting and heard Mr. Webb, the old soldier, who first came to America in the character of a quartermaster under General Braddock. He is one of the most fluent, eloquent men I ever heard; he reaches the imagination and touches the passions very well, and expresses himself with great propriety." By another, Captain Webb is represented as a "perfect Whitefield in declamation."

CAPTAIN WEBB AND MR. BENSON.

Captain Webb had an "impression" that Mr. Benson ought to go to America. The matter, as in all similar cases, was referred to Mr. Wesley, who, in a letter dated March 2, 1773, says: "Certainly, you cannot stir, unless you are clearly satisfied of your call from God. An impression on the mind of another man is no rule of action to you. The reasons you give on the other side are weighty, and will not easily be answered."

This call upon Mr. Benson by the captain roused Charles Wesley, who, in his usual style of frankness and energy, gives his notions of the captain's character. "I have barely time to say, your own reasons for not yet going to America, and Christopher Hopper's, are unanswerable. Mr. F. [Mr. Fletcher, no doubt] is only the captain's echo. The captain's impressions are no more, or very little more, to be depended on than George Bell's. He is an inexperienced, honest, zealous, loving enthusiast. God only knows whether you may not be called to America by and by. At present, your call is not clear; therefore, stand still, and send our friends a loving, explicit refusal."

"It is singular enough," says Dr. James Dixon, "that while the several parties thus dealt with the captain's 'impression,' they all refer to the same principle. John Wesley thinks the 'call,' when

divine, must be addressed to the person concerned, and not to another; he is the party to be convinced, and to be persuaded. Charles is not sure but the 'call' may come some time, and Mr. Benson may be sent to America; while he himself evidently refers to the same thing, only he argues, and that so conclusively as to convince the brothers, that to himself the 'call' is not sufficiently clear and explicit. It would be difficult to prove that Captain Webb's 'impression' in this case was a revery, an ill-founded piece of enthusiasm. Had his election fallen on some incompetent person, Charles Wesley's biting caustic might have been justly applied. But the 'impression' referred to a man whose age, piety, learning, great preaching talents, practical wisdom, entire attachment to Methodist theology, and eminent controversial and literary attainments, seemed in reason to point him out as the most suitable man in England for the work. Besides, there seems to have been a balance of judgment, two against two; John and Charles Wesley against, and Captain Webb and Mr. Fletcher in favor. How prescient is Providence! Had Mr. Benson gone to America, and taken the superintendence of the work, as he must have done, it is probable that his influence would have altered the whole aspect of things. Dr. Coke, in that case, could have had no place in the organization of Methodism; Francis Asbury must have been a secondary man; and with Mr. Benson's

views and opinion it is extremely likely, not to say absolutely certain, that the Methodist Episcopal Church would never, in its present shape, have existed. On what wonderful contingencies hang the greatest results."

CAPTAIN WEBB AND MR. SHADFORD.

Captain Webb returned to England, and made an appeal in behalf of American Methodists that was not in vain. He stirred up George Shadford and others to volunteer. Mr. Shadford says: "I went to the Leeds Conference, where I first saw Captain Webb, when he warmly exhorted the preachers to go to America; I felt my spirit stirred within me to go, more especially when I understood that many hundreds of precious souls were perishing through lack of knowledge. Accordingly, Mr. R[ankin] and I offered ourselves to go in the spring following, when I received a letter from Mr. Wesley informing me that I was to embark with Captain Webb at Bristol."

CAPTAIN WEBB AND HIS GREEK TESTAMENT.

The Rev. William Duke joined the conference in 1774, (the second conference held in America,) and located in 1779. He joined the Protestant Episcopal Church, used to live in Elkton, Maryland, and died there in 1840.

Mr. Duke was intimately acquainted with Captain Webb, and often heard him preach. He was a great admirer of him, though he thought him a little visionary, and used to relate many interesting anecdotes concerning him. Captain Webb highly esteemed Mr. Duke, and made him a present of his "Greek Testament." Mr. Duke, after keeping it many a long year, presented it to the Rev. J. B. Hagany, and he gave it to Bishop Scott, who keeps the relic in remembrance of the old soldier who fought so nobly the battles of the cross.

CAPTAIN WEBB AND THE PURSE.

Captain Webb, when any one informed him of the conversion of a rich man, ordinarily asked, "Is his purse converted?" And without the conversion of the purse, the good captain could give no credit to the conversion of the man. "This sentiment," said the late Jacob Stanley, "was founded on an intimate knowledge of human nature. For if it be true that where the treasure is, there the heart will be also, it is also true that where the heart is the treasure will be also." There can be no doubt but that the purse of Captain Webb was converted as well as his soul, for he gave in a princely manner. He agreed with Dr. Adam Clarke, who said "he did not believe in any man's religion that did not cost him anything." This being converted all but the purse is no conversion at all. It amounts to but very little.

Captain Webb not only wrote to Mr. Wesley, entreating him to send preachers to America, but he returned to England, and made an appeal to the Conference, as well as to individuals in private; and then he accompanied the volunteers across the Atlantic, and provided for them all the necessaries and comforts for their voyage.

After Mr. Webb's return to England for the last time, he took up his residence in Bristol, and there, as well as in many other places, was exceedingly useful in turning sinners from darkness to light, and from the power of Satan unto God.

Captain Webb was twice married. He had two sons, Gilbert and Charles. They were half-brothers. They emigrated to America after his decease, and settled in Canterbury, Orange County, New-York. Charles was a Quaker and a preacher. He dressed plain, with his broad-brimmed hat and "shad-belly" coat. He used the plain language, saying "thee" and "thou." He always professed great love for the Methodists. Gilbert did not profess religion. They lived, and died, and were buried at Canterbury. Some of their descendants are still living there.

The period came when the old soldier, victorious in a hundred battles, must yield to the conqueror of conquerors. Captain Webb's death was very sudden, though not unexpected by him. For some time Mr. Webb had a presentiment of his sudden departure. A few days before his death he conversed on

the subject, and gave direction concerning the place where he wished to be buried, and the manner of his interment. At the same time he said: "I should prefer a triumphant death, but I may be taken away suddenly. However, I know I am happy in the Lord, and shall be with him, and that is sufficient." Here was faith and hope, resignation and triumph. Blessed testimony. He knew that he

"By dying would escape from death,
And life eternal gain."

On the evening of December 10, 1796, after supper and family prayer he went to bed in usual health. He retired about ten o'clock. Soon his breathing became difficult. He then rose, and sat at the foot of the bed; but while his wife was standing by him, he fell back on the bed, and before any person could be called, without a struggle or a groan he fell asleep on the bosom of Jesus, and will awake, in the morning of the resurrection, in the likeness of his Master, and be satisfied.

At his death Captain Webb was seventy-two years old. Full of years and full of honors, the old warrior conquered his final foe. To him might be applied with truth the sweet hymn of Charles Wesley:

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crown'd at last."

Captain Webb was buried at Portland Chapel. Bristol was the birth-place of many distinguished characters, among whom we name Chatterton, the poet, Southey, Coleridge, and Hannah More. Also the burying-place of illustrious personages. The last resting-place of Bishop Butler, author of "The Analogy," is here. Robert Hall also was buried in Bristol. James Wood, the author of a Biblical Dictionary, was buried there, and so was the eloquent Samuel Bradburn. But no dust is sleeping there, however distinguished, more precious to Methodists, on both sides of the Atlantic, than that of the illustrious Christian hero, Captain Thomas Webb. So highly was he esteemed, that a tablet to perpetuate his name and virtues was placed in Portland-street Chapel, Bristol, bearing this inscription:

"To the Memory of Thomas Webb."

When we see what Captain Webb has done for Methodism in New-York, in Philadelphia, in Baltimore, and many other places; what he did himself, and the influence he exerted in inducing other preachers to come to this country, he should have a monument here in America as well as in England. The name of Thomas Webb should be crowned with a garland of imperishable verdure.

CHAPTER XVII.

ROBERT STRAWBRIDGE AND THE OLD LOG MEETING-HOUSE.

Mr. Strawbridge one of the Heroes of early Methodism — Rev. Wm. Hamilton on early Methodism in Maryland — Brief History of Mr. Strawbridge — The Log Meeting-House — His Family — His Death — Funeral Sermon — His Grave — Supposed Mistakes in the early Histories of Methodism — Mr. Hamilton's Corrections — Claims Priority for Maryland in the Introduction of Methodism — Claims that the Log Meeting-House was built before Wesley Chapel; that Mr. Strawbridge was Years in advance of Philip Embury in forming Methodist Societies — Evidence adduced — Bishop Asbury's Testimony — Examination of the Testimony — Asbury against Asbury — Asbury and Coke's brief Account of the Rise of Methodism — They give Philip Embury and the Wesley Chapel the Priority — If a Mistake, it should have been corrected in future Editions — No Correction made — Remains in the Discipline of the M. E. Church, both North and South — The first General Conferences held in Baltimore — If an Error, easily corrected there — Many Members of that Body were acquainted with Mr. Strawbridge.

As one of the earliest heroes of American Methodism, Mr. Strawbridge's name and fame are immortal, and everything connected with his history is fraught with interest.

The Rev. Wm. Hamilton, of the Baltimore Conference, delivered a very able discourse before the Methodist Historical Society in Baltimore. It was

afterward published in the Methodist Quarterly Review of July, 1856. It is entitled, "Early Methodism in Maryland, especially in Baltimore." It contains lost chapters in the early history of American Methodism, and therefore I make extracts from it. We are thankful for every scrap or fragment of history preserved, and for every ray of light in regard to the fathers of Methodism who have passed away. Mr. Hamilton says:

"The men whom God was pleased to signalize as the instruments of introducing Methodism into Maryland were three local preachers, Robert Strawbridge, Robert Williams, and John King. Of this trio, Mr. Strawbridge stands pre-eminently the first. He preached the first sermon, formed the first society, and built the first preaching-house for the Methodists in Maryland, and in America, being three years, perhaps, earlier than Wesley Chapel, John-street, New-York. As Mr. Strawbridge was the instrument, under God, of founding our spiritual house in this country, and as there are many misapprehensions abroad respecting his claim to this honor, a more particular account of him than is found in our various publications cannot but be acceptable to the Methodist reader.

"Mr. Strawbridge was a native of Drummer's Nave, near Carrick-on-Shannon, county Leitrim, Ireland. He emigrated to this country in 1759 or 1760, and settled on Sam's Creek, Frederic County, Maryland. His principal aim in leaving his native land was to procure a more ample subsistence for his family, which object, however, he never accomplished, for he died a poor man. Frederic, at the time Mr. Strawbridge settled there, was strictly a backwoods county, embracing all the country west and south now included in Montgomery, Washington, and Alleghany counties. As late as 1755, the Indians had passed the forts.

Cumberland and Frederic, and got within eighty or ninety miles of Baltimore, in parties of plunder and murder, and the defenseless inhabitants were greatly alarmed lest they should reach the town, and the women and children were put on board of vessels in the harbor to be rescued by flight down the bay, if necessary, while the inhabitants of the adjacent country were flying to town for safety.

"The treaty of peace concluded in 1758, by Sir William Johnston, with the Six Nations, and some other Indians who had voluntarily gone from Maryland, and the termination of the war, five years after, by the expulsion of the French and Spanish from all their colonies on the continent north of the Gulf of Mexico and Mississippi, laid open all western Maryland to the whites for safe and peaceful settlement. It was among those hardy frontier settlers, many of whom had gone from the neighborhood of Baltimore, while others had come from Pennsylvania, that Mr. Strawbridge fixed his home, and opened his house for preaching. God gave him favor in the sight of the people, so that a great door and effectual was opened to him at once for usefulness. A society, consisting of twelve or fifteen persons, was formed as early as 1763 or 1764, and soon after a place of worship was erected, called the 'Log Meeting-house,' about a mile from the residence of Mr. Strawbridge.

"As great mistakes exist respecting the exact date of Methodism in America, it is proper to correct them so far as the proofs in our possession will enable us to do it. It has been a general impression, and the histories of our Church so represent it, that Methodism in this country originated in New-York; that Philip Embury, a local preacher from Ireland, formed the first Methodist society and preached the first Methodist sermon in that city in the year 1766. This is undoubtedly an error, so far as priority is concerned. Methodism unquestionably had its origin in Frederic County, Maryland, and the *first* Methodist society was formed there by ROBERT STRAWBRIDGE. Bishop Asbury says, (vol. iii, p. 27 of his Journal,) in speaking of the settlement of Pipe Creek,

'Here Mr. Strawbridge formed the first society in Maryland—*and America;*' the words in italics being his own. Bishop Asbury's early acquaintance with Mr. Strawbridge, as well as the information which he necessarily had of all his movements, gives to his emphatic remark, in settling a matter of fact, great weight and importance.

"A statement now before us, written by David Evans, son of John Evans, one of Strawbridge's first converts, settles, we think, the true origin of Methodism in America. The paper has the stamp of age upon it, and also the appearance of being torn from the fly-sheet of a Bible, or from some old record book; the writing is quite legible, and in the style which obtained sixty years ago. It runs as follows:

"'John Evans, born 30th November, 1734, about five miles from Baltimore. When about fourteen years of age his father moved to the upper part of Baltimore County, near the neighborhood of Pipe and Sam's Creek, where he resided until his death. In his 25th year he married; he had nine children, and six are now living. His parents were members of the Church of England. About the year 1764, he embraced the Methodist religion under Mr. Strawbridge; his wife also, and four others. From that time his house became a preaching and prayer-meeting house, and when the first circuit was formed in Baltimore County, he offered his house, and it was accepted, about the year 1768, and continued a preaching-house for upward of forty years; which time he was a regular class-leader, and continued class-leader between two and three years after preaching was removed from his house, when he requested to resign by reason of weakness and infirmity of body.

"'The above was written by my father, David Evans.

'SAMUEL EVANS.'

"Samuel Evans, grandson of John Evans, is still living, and a worthy member of the Pipe Creek Methodist Society. Mrs.

Bennett, now in the eighty-ninth year of her age, and daughter of John Evans, states that the society was first formed at Strawbridge's house, and was afterward removed to the 'Log Meeting-house;' the class had been formed for some time. She remembers Strawbridge. He was of medium size, dark complexion, black hair, had a very sweet voice, and was an excellent singer. He came to this country with his wife, nephew, and niece. Our informant states, also, that Mr. Strawbridge had six children, Robert, George, Theophilus, Jesse, Betsey, and Jane. George died, and also two of the other children, who were buried under the *pulpit* of the 'Log Meeting-house.' George and Jesse grew up and became carpenters. Mrs. Strawbridge died in Baltimore. During his life Mr. Strawbridge was poor, and the family were often straitened for food; but he was a man of strong faith, and would say to his family, on leaving them, 'Meat will be sent here to-day.' On account of administering the ordinances he was much opposed by the preachers when they began to circulate through the neighborhood.

"The calls upon Mr. Strawbridge to go to distant parts of the country to preach, became, in course of time, so frequent and pressing that his family were likely to suffer in his absence, so that it became a question with him, 'Who will keep the wolf from *my* door while I am abroad looking after the lost sheep.' Meanwhile his friendly neighbors agreed to cultivate his little farm without charge, and to see that his wife and children wanted for nothing during his absence. In this way, this zealous servant of Christ continued to labor in different parts of Frederic, and throughout the length and breadth of Baltimore County, breaking up new ground, forming new societies, and establishing permanent places for preaching; God working through him by the word which he preached. It is delightful to look back, after a lapse of ninety years and upward, and recount, one by one, the long list of those who could claim this primitive missionary as the instrument of their salvation, many of them persons of intelligence and of influence in the communities in which they

lived, giving themselves first to Christ, and then devoting their substance to build up a godly seed for generations following, and of these we recur with no ordinary feelings of satisfaction to the sainted parents of the late distinguished and able editor of the Christian Advocate and Journal, Dr. Bond.

Mr. Strawbridge continued to reside at Sam's Creek about sixteen years, and then removed to the upper part of Long Green, Baltimore County, to a farm given him (for life) by the wealthy Captain Charles Ridgely, by whom he was greatly esteemed, and who often attended his preaching. It was while living here under the shadow of 'Hampton, (Col. Ridgely's seat,) that in one of his visiting rounds to his spiritual children, he was taken sick at the house of Mr. Joseph Wheeler, and died in great peace, in the summer or fall of 1781.

"His funeral sermon was preached to a vast concourse of people, by the Rev. Richard Owings, [Mr. Owings was one of his converts, and the first American Methodist preacher raised up on the continent,] under a large walnut tree, at the northwest corner of the house. The text was Rev. xiv, 13: 'And I heard a voice from heaven.' A number of his Christian friends from a distance, who had known him first on Sam's Creek, were now here to see the last, and sung, as they mournfully and slowly walked to the place of burial

"'How blest is our brother, bereft
Of all that could burden his mind?
How easy the soul that has left
The wearisome body behind.'

"His grave, and also the grave of Mrs. Strawbridge, are in the small burying-ground in the orchard south of the house, perhaps some hundred yards. The graves are together, about the center of the ground, and as if nature were reproving the neglect of the Church, she has raised up a large poplar-tree between them, as a living monument of their worth."

I have made this long extract from Mr. Hamilton's article, First. That the reader may have before him the whole of Mr. Strawbridge's interesting history; facts and incidents that have been lost, and are now recovered. Second. That he may read all Mr. Hamilton has written in regard to the *time* Mr. Strawbridge introduced Methodism into Maryland. It is an historical question in which the great family of Methodists have a general interest.

Mr. Hamilton says: "Mr. Strawbridge preached the first sermon, formed the first society, and built the first preaching-house for the Methodists in Maryland and in America, being three years, perhaps, earlier than Wesley Chapel, John-street, New-York."

Mr. Hamilton is very positive, though he puts in one "perhaps," expressive of some doubt.

Again, he says: "As great mistakes exist respecting the exact date of Methodism in America, it is proper to correct them as far as the proof in our possession will enable us to do it." To this I cordially respond, Amen. Let us have the "proof," let the "mistakes" be corrected, and we will all rejoice. But we must have "proof;" not conjecture, not belief, nor guesses, nor surmises. "Proof" clear and to the point.

Mr. Hamilton continues: "It has been a general impression, and the histories of our Church so represent it, that Methodism in this country originated in New-York; that Philip Embury, a local preacher

from Ireland, formed the first Methodist society, and preached the first Methodist sermon in that city in 1766. This is, undoubtedly, an error, so far as priority is concerned. Methodism, undoubtedly, had its origin in Frederic County, Maryland, and the *first* society was formed there by Robert Strawbridge."

Now for the "proof" which Mr. Hamilton adduces. The first is from Bishop Asbury's Journal. Mr. Asbury says: "This settlement of Pipe Creek is the richest in the state; here Mr. Strawbridge formed the first society in Maryland and America."—*Journal*, vol. iii, p. 24.

Mr. Hamilton on this remarks: "That the bishop's early acquaintance with Mr. Strawbridge, as well as the information he naturally had of all his movements, gives to his emphatic remark, in settling a matter of fact, great weight and importance."

I know the bishop's testimony is good authority. But in regard to his Journals, which are very valuable, they were hastily written, for it was "touch and go," as one of his traveling companions said to me. There are some errors in them, and the last volume was not corrected and prepared for the press by the bishop. But we will let these things pass. What does it prove? namely, that the *first* Methodist society in America was formed at Pipe Creek. Mr. Asbury does not say here, or in any part of his Journals, that Robert Strawbridge built the *first Methodist preaching-house in America.* It will be in vain to look for

anything of the kind in the writings of Mr. Asbury. Yet Mr. Hamilton tells us, Mr. Strawbridge not only "preached the first sermon," and "formed the first society," but he "built the first preaching-house for the Methodists in America." Be it remembered, Mr. Asbury does not say any such thing.

Will the reader favor me with his attention while I bring proof against Bishop Asbury? and the evidence I adduce is Bishop Asbury's own testimony—Asbury against Asbury; the historian against the journalist. Let us not forget what Mr. Hamilton has well said about "Bishop Asbury's early acquaintance with Mr. Strawbridge, as well as the information he naturally had of all his movements." In all this I concur. The sentiment is correct. He was early acquainted with Mr. Strawbridge, and understood all his movements. It affords me pleasure to agree with my brother when I can. All will admit the difference between a passing remark, hastily written in a journal, when a man is constantly traveling, and where the same person writes grave history.

Bishop Asbury and Thomas Coke prepared the first Discipline in 1785: the seventh edition now lies before me, dated 1791. It commences with a short history of the rise of Methodism. "It is dedicated to the Members of the Methodist Societies in the United States." The bishops say: "We think it expedient to give you a brief account of the rise of Methodism,

both in Europe and America." After having given an account of it in Europe, they go on to say: "In the latter end of the year 1766, Philip Embury, a local preacher, from Ireland, began to preach in the city of New-York, and formed a society of his own countrymen and the citizens. In the same year Thomas Webb preached in a hired room, near the barracks, and in the year 1767 the rigging loft was occupied.

"About the same time Robert Strawbridge, a local preacher from Ireland, settled in Frederic County, in the state of Maryland, and preaching there, formed some societies."

In regard to the period when Mr. Strawbridge formed societies in Maryland, Mr. Asbury, who, it will be remembered, was well acquainted with him, does not say, in this short history of Methodism, that he formed the first society in America, that it was prior to that in New-York. No; but "about the same time."

It may be said that Mr. Asbury discovered his mistake after he had written this in the Discipline, and therefore made the correction in his Journal.

An error should be corrected where it was made. Few have seen Mr. Asbury's Journal, multitudes the Discipline, and therein read Asbury's short account of the Methodists. We should carry the remedy where the disease is. In this very Discipline of 1791, the bishops say: "We have made some

little alterations in the present edition," etc.; again, "We think ourselves obliged to view and review annually the whole order of our Church, always aiming at perfection," etc. I quote this to show that they were in the habit of making corrections, and even in this edition they made alterations. If they had previously fallen into an error concerning the *time* when Methodism was introduced into America, why not correct it then?

If Mr. Asbury had more historic light on the subject after he had written thus in the Discipline, and therefore makes the record in his Journal, from whom could he obtain it? From Mr. Strawbridge? he was more competent to give him information than any one else.

We answer, No. Mr. Strawbridge died in 1781, three years before the Methodist Church was organized, and therefore some years before the Discipline was published which contains the short history of the rise of American Methodism.

Then Mr. Asbury could get no more light from others than he had obtained from Mr. Strawbridge, and he could give him no more, for he was sleeping in the sepulcher.

Again: If Mr. Asbury discovered that he had made such an historical error in regard to the introduction of Methodism, an error so prominent that, wherever the Discipline was read, it would make a false impression on the minds of thousands upon

thousands of the succeeding generations, was it not due to the cause of truth, due to historical accuracy, and to future generations, to correct that error in the future editions of the Discipline? Certainly. Was it corrected? No: but was continued by Mr. Asbury in every edition of the Discipline till the year of his death in 1816.

Would not Asbury have corrected it if such an error had been made? The presumption is that he would have done so. As he did not, have we not reason to conclude that he knew of no such mistake to correct? Is not the conclusion most natural?

Furthermore, it has continued in every edition of the discipline from the death of Asbury, which is over forty years, to the last edition. It is so in the Discipline of the Methodist Episcopal Church, South. Let us not forget that Bishop Asbury and Dr. Coke were giving a brief historical account of the rise of Methodism. This was their deliberate object; they aimed to be as correct as possible in regard to dates, knowing the history would be referred to not only by that, but future generations. Grave testimony like this should have great weight. Thinking men will pause a long time before they reject it or suspect its accuracy. If a record of this kind cannot be depended on, where shall we go for evidence that we can confide in?

In regard to where the first Methodist Church was built in America, what does Mr. Asbury say?

that it was built at Pipe or Sam's Creek in Maryland, by Mr. Strawbridge, that the old "Log Meeting-house" was built some years before Wesley Chapel in New-York? No! Nothing of the kind. He says? "The *first* Methodist church in New-York was built in 1768 or 1769."

What is Mr. Asbury's object in making this record? to tell when the first Methodist church in New-York was built, or that the first Methodist church in America was built in New-York, such a year? He could not mean to tell us when the *first* Methodist church was built in New-York, in contrast with the *second* or *third* in that city, for that was the only Methodist church in New-York at the time; the second was not built till 1789. What was Mr. Asbury doing? giving an account of the rise of Methodism, not in New-York, but America. Then, by *first* he meant the *first Methodist preaching-house in America.* The words transposed would express just what the bishop meant to say, and would read thus: "The *first* Methodist preaching-house was built in New-York, in 1768 or 1769."* I understand the bishop to be giving an account of the time when the first Methodist preaching-house was built in America.

The Introduction to the Discipline which contains

* I find the words thus transposed in subsequent editions of the Discipline. The one I had when writing the above was published in 1791.

these historical facts, was signed, "Thomas Coke, Francis Asbury." Let it be remembered that the General Conference which ordered the first Discipline published, held its session in Baltimore, Maryland, right where Mr. Strawbridge and his labors were best known, where they had the most light on the subject, and just where the error could have been corrected; for several of the early general conferences were held in Baltimore, and if the bishops had fallen into an error in the first, it could have been corrected in future editions of the Discipline. As no such correction was made, is not the conclusion most legitimate that no such error existed?

CHAPTER XVIII.

ROBERT STRAWBRIDGE AND THE OLD LOG MEETING-HOUSE, CONTINUED.

Mr. Hamilton's next Witness — David Evans — Testimony considered very important — It settles a grave Question — The Testimony examined — Proves nothing as to Dates — Fugitive Paper — No Signature — If Authentic, indefinite in regard to Time — Written when Old — Quotation from Jesse Lee — Rev. William Fort — The Log Meeting-house — Canes for the Bishops and Dr. Bond — Claims that Strawbridge and the Log Meeting-house were in advance of Embury and Wesley Chapel — Under Conviction — Not Clear — Corrects Errors — Mistaken himself.

We now call the reader's careful attention to Mr. Hamilton's second witness, Mr. David Evans. He was one of Mr. Strawbridge's converts. He is a very important witness. Mr. Hamilton considers his testimony very conclusive, and says: "His [Mr. Evans's] statement, now before us, *settles, we think, the true origin of Methodism in America.*"

It is well to have it settled. Let us examine the witness and look a little at the testimony. I confess, after Brother Hamilton's and others' bold assertions and confident remarks, I thought they had proof strong and clear, especially that of Mr. Evans; but

upon examining it I am forced to a different conclusion. Where was this statement of Mr. Evans made? Let Mr. Hamilton answer: "The paper has the stamp of age upon it, and also the appearance of being torn from the fly-sheet of a Bible, or from some old record-book; the writing is quite legible, and in the style which obtained sixty years ago." These are the remarks that precede the important historical document that is to settle the origin of Methodism in America.

On this we observe:

First. *It is a fugitive piece of paper.* It was not found in the old family Bible, amid the permanent records there, but it "has the appearance of being torn from the fly-sheet of a Bible, or from some old record-book." There is great uncertainty about where this paper came from; there is nothing definite, and we are left to conjecture.

Second. *It is without date.* Remember this.

Third. *It is without a name.* Was David Evans's name to that paper? No. His son Samuel writes under it: "The above was written by my father David Evans. Samuel Evans." Even Samuel Evan's testimony is without date. Whether he saw his father write it, or knew that it was his handwriting, he does not inform us. But let us admit the paper genuine. David Evans wrote it somewhere. Let us take it as it is; what does it say, and what does it prove? We are after the truth of history.

If it decides the question that Methodism existed in Maryland years before it was introduced into New-York, we bow to the record, and rejoice that it is settled. We honor the name of Robert Strawbridge as one of the men to whom Methodism is deeply indebted. We have a mutual interest in his history as well as our brethren in Maryland, and would not take a single garland from his brow, but rather furnish an additional chaplet with which to adorn it.

But to the statement of Mr. Evans:

First. It does not prove that Methodism existed in Maryland before it was in New-York; that Robert Strawbridge was in the advance of Philip Embury in preaching the Gospel in America. It will be seen that Mr. Evans is *very indefinite* in regard to dates; he is in no way positive. Why was Mr. Evans *indefinite?* because he could not be *definite.* He was *uncertain* because he could not be *certain.* Does Mr. Evans say that he embraced Methodism under Mr. Strawbridge in 1764? He does not say anything of the kind, but "it was ABOUT the year 1764."

If a man should testify in a court of justice in regard to a certain thing that had taken place, and they ask him at what time it occurred, and he answer about the year 1764, would his testimony have much weight? Would it have any? Would it settle any important or trifling matter? Would it

settle any era or year in civil or ecclesiastical history? Certainly not. Men often speak of "*about* such a year;" they do not mean *that particular or identical year*, but a year not far off from that. Persons speak thus indefinitely because they are not certain about the year. "About" means near to, around.

Mr. Evans did not know the year he first heard Mr. Strawbridge preach, nor the year he embraced the Methodist religion. It was about the year 1764. He does not know the year he was converted to God. Many know not only the year, but the month, the week, the day, the hour, the place. It is the last thing on earth a man forgets, and, therefore, we sing,

"I never shall forget the *day*
When Jesus wash'd my sins away."

Again:

"The gladness of that *happy day*,
O may it ever, ever stay,
Nor let our faith forsake its hold,
Nor hope decline, nor love grow cold."

The poet had just been speaking of

"The blest hour when from above
He first received the pledge of love."

This is an era in any man's history, an epoch not easily forgotten.

Now, the man that does not remember the year when such a mighty transformation took place in his

own experience, *cannot be relied on in regard to dates on other subjects*, especially settling historical questions; and never where he is not positive, where he wavers, hesitates, and throws around it doubts by making it indefinite. He who does not remember the year of his conversion to God cannot be very positive in regard to minor events.

We say nothing in regard to Mr. Evans's goodness, honesty, or integrity. The very careful manner in which he expresses himself on this subject, makes us admire his caution and his candor.

When did Mr. Evans write this statement? At or near the time the events occurred? If so, it would be entitled to more weight, especially if he had put down dates as the things recorded transpired.

This statement was written after his house had been a preaching-place "for forty years and upward." He married at twenty-five. How soon he went to keeping house after his marriage we do not know, and how soon he had Methodist preaching there after his marriage, does not appear. He was class-leader some years after the preaching was removed from his house. Instead of being recorded when the events occurred, it was written *amid the feebleness of age;* for he tells us, "he resigned his office of class-leader by reason of *weakness and infirmity of body.*" Now, if it had been written in the morning of life, or in the prime of manhood, more weight might be attached to it, especially where he

stated facts and gave dates. He wrote it when he was weak and infirm, when the outer man was perishing, and the inner man sympathized with the outer; he wrote it when the old tabernacle was shaking, and soon to go down; when the "almond-tree was flourishing," and they that "look out of the window were darkened;" when he was about going to his long home. He sat down and wrote as well as he could remember in reference to the past. We all know there are many aged people whose *memories* are not to be relied on as to dates.

It will be perceived that Mr. Evans was not only indefinite concerning the time he embraced religion under Mr. Strawbridge, about 1764, but equally so about the time "the first circuit was formed in Baltimore County," which, he says, was *about* the year 1768. Here is that convenient word "about" again, which proves just nothing at all. So much for Brother Hamilton's proof. Is there a jury of twelve men in the country who, on this testimony, would bring in a verdict in his favor? I trow not.

Let us turn our attention to another advocate for priority in Maryland. Mr. William Fort, in 1844, while the General Conference was in session in this city, sent six canes, made out of the log meeting-house, to Dr. Thomas E. Bond, one for himself, and the others for the five bishops. Mr. Fort's communication was published in the Advocate. He gave the dimensions of the log meeting-house. "The build-

ing was originally twenty-two feet square, and contained three openings on three sides for windows, and an opening for the door on the fourth. Tradition says it never had any windows, door, or floor; that is, it never was finished, and from information which we have obtained, I believe the statement is true," etc.

Mr. Fort then contends that Maryland was the ground first cultivated and planted with the seed of Methodism. Mr. Fort says: "Methodism was operating in Maryland several years before Mr. Embury or Captain Webb crossed the Atlantic." What a bold assertion! How easily made; much more so than to prove it. He says: "With regard to the *precise time* when the 'log meeting-house' was built, I cannot speak with certainty; but my full conviction is, that it was the *first* Methodist meeting-house in the United States." Then he quotes Bishop Asbury and David Evans, and goes over similar ground to that of Brother Hamilton, which I have already reviewed. Mr. Fort thinks the "log meeting-house must have been built between 1760 and 1765." This is very indefinite, showing that Brother Fort was not very well posted up as to the time. He allows himself sufficient latitude Again he says: "I do not *despair* of this being satisfactorily proven by continued research, the main point being established, that Maryland has the priority in the forming of societies by several years."

This is begging the question. I should like to know where "the main point has been established." Neither is Mr. Fort very clear in his own mind about the time the log house was built; for he says, "I cannot speak with certainty." Why not? Because the subject is full of uncertainty. Again, he says, "My full conviction is, that it was the first meeting-house in the United States." His "full conviction" may satisfy himself, but not others. Mr. Fort also says, "I have found the subject fraught with great difficulty." I do not wonder; in this I am sure he is right.

Mr. Fort corrects an error into which Methodist historians have fallen. They say the "log meeting-house was built at Pipe Creek;" he says it was built on Sam's Creek. Another error he corrects. He says that "it is a mistake that Mr. Strawbridge was an Irishman; he was from Yorkshire, England." Now Mr. Fort is sadly mistaken; Mr. Strawbridge was an Irishman as much as Philip Embury. So Mr. Asbury said, who knew him well. This was the testimony of Jesse Lee, Freeborn Garrettson, and Ezekiel Cooper, who were all acquainted with him. If Mr. Fort errs so egregiously in this matter, he may be mistaken in regard to other things.

CHAPTER XIX.

STRAWBRIDGE AND THE LOG MEETING-HOUSE, CONCLUDED.

Should be careful how we settle Dates — Documents in Possession that fix the Time of the Introduction of Methodism into New-York — Writer in the Arminian Magazine — Short History of the Early Methodists — Dr. Murray and the Mother of Thomas Morrell — Proof positive as to Dates — Witnesses probably mistaken — Proof of the Priority of Embury and Wesley Chapel — First Witness, Bishop Asbury — Second Witness, Rev. Jesse Lee — Third, Ezekiel Cooper — The Conclusion of the whole Matter.

We must be careful how we settle dates. I have documents, not "tradition;" printed documents, not fugitive pieces of paper, not what somebody thought or guessed; they are now before me, and I quote from them. The first is from the Arminian Maga zine, in which the writer dates his letter in 1769. He was acquainted with Philip Embury in New-York, and states that Mr. Embury came to America nine years before his letter was written, that is, in the year 1760.

The second is a work which was published in 1824, called, "A Short Historical Account of the early Society of Methodists, established in the City of New-York, in the Year 1763, through the means of Philip

Embury." This was published in New-York by W and P. C. Smith, "and sold by them at 59 Fulton-street, by the Book Agents, 55 Fulton-street, and by book-sellers in general." It has been on sale at the Book Room thirty-three years; to my personal knowledge twenty-five years; for I bought a copy there a quarter of a century ago. It can be obtained there now. Its pages are large, and it is accompanied by an engraving of John-street preaching-house and the parsonage.

The third is a funeral sermon which the Rev. Nicholas Murray, familiarly known as "Kirwan," preached in reference to the Rev. Thomas Morrell, of Elizabethtown. Dr. Murray had Mr. Morrell's diary and other documents, and he gives us a sketch of *his life and character;* also an account of his parents. He states that Mrs. Morrell was converted under Philip Embury in New-York, and joined the first class he formed there, in 1760. (Sermon, p. 13.)

First. According to these statements, Mr. Embury came to New-York in 1760. This was as early as any date of Mr. Strawbridge's emigration to this country.

Secondly. "The Short History" fixed the establishment of Methodism in New-York in 1763. It does not say "about," but it is positive.

Thirdly. Dr. Murray's statement is positive that Mrs. Morrell joined the class under Philip Embury in 1760. Could anything be more plain or more

positive? Can our brethren in Maryland bring any such proof of the priority of Methodism in that state? Does not the evidence I have adduced settle the question? So it appears.

The reader will understand me. I do not quote this evidence to prove the priority of Methodism in New-York; I have other proof. I have called the attention of the reader to it to show how easy it is to adduce proof that seems positive, documents that appear to be reliable, and to settle important questions.

Now, the three witnesses may be mistaken, the evidence may not be reliable.

First. The man who states that Mr. Embury came to this country in 1760, may be mistaken. And yet he knew him personally, and worked with him on the preaching-house. We should think such a witness reliable.

Secondly. The "Short History," which states that Methodism was established in New-York by Philip Embury in 1763, may be mistaken also. If so, how the writer fell into this error I cannot tell.

Thirdly. Dr. Murray may be mistaken in regard to date, when he says Mrs. Morrell joined the first class under Philip Embury, in New-York, in 1760. If it is an error, how it occurred I cannot tell. It might have been in transcribing, or the printer may have made a blunder, and put in the wrong figure.

Dr. Murray and Thomas Morrell were intimate friends, and Mr. Morrell must have learned from his mother the time when Mr. Embury received her into the society, and might have communicated it to Dr. Murray; and the Dr. may have obtained such information from the papers of Mr. Morrell in his possession; so we should think that he could not err concerning the time Methodism came into existence in the city of New-York.

When I had written thus far, I found in Mr. Morrell's Journal, which Dr. Murray had in his possession when he wrote his sermon, Mr. Morrell's record of his mother's death, and then he adds: "It was about the year 1760 she was converted to God, and when Mr. Embury, the first* Methodist preacher, came over, she was among the first who joined the society in New-York, and consequently among the first Methodists in America." Mr. Morrell does not say that his mother joined the church in 1760, under Mr. Embury, but that in 1760 she was converted, and when Mr. Embury came over she joined; and yet the doctor understood she was converted and joined the Methodists in 1760. How easy to be mistaken concerning dates where

* Mr. Morrell calls Mr. Embury "the *first* preacher that came over." Mr. Morrrell was intimate with Bishop Asbury, was his traveling companion, and was stationed in Baltimore in 1800; and yet he knew nothing of the claim now set up in reference to Mr. Strawbridge's priority, but declares Philip Embury was the *first*.

we think we have abundant proof. If I had not had access to Mr. Morrell's original documents, it would have been difficult to correct this error in regard to time. It might have been adduced as proof in after years.

The reader can give to this testimony the weight he pleases. He will see how easy it is to adduce proof that appears positive, and dates also. On this testimony I lay no stress, but am content with other evidence.

Does the "old book" give much light as to the time Methodism was first introduced into New-York? It does not. For the preamble and subscription are not dated, though they bear the mark of antiquity. The earliest date on the book is July, 1768. Samuel Embury,* son of Philip, tells us the preaching-house was dedicated to God on the 30th of October, 1768. He who wrote to Mr. Wesley for help, signing himself T. T., dates his letter 11th of April, 1768, and says: "*Eighteen months* ago it pleased God to rouse up Mr. Embury to employ his talent," etc. This would make it *October*, 1766, when he began to preach in New-York, though there is evidence he came over some years before.† Now I will adduce proof that ought to settle the question about the origin of Methodism in this country, and when and where the first Methodist preaching-house was built.

The first witness is Bishop Asbury, already quoted

* Letter of his in my possession.

† Samuel Embury, his son, was born in New-York in 1765.

in the short history of Methodism in the Discipline. I only refer the reader to it. The second witness is the Rev. Jesse Lee, who wrote and published a "History of the Methodists" in 1809. Mr. Lee was a Viginian, born in 1758, converted in 1774, entered the traveling connection in 1779, two years before Mr. Strawbridge died. He was acquainted with Robert Williams and John King, and probably with Robert Strawbridge. He was thoroughly acquainted in Baltimore, and other parts of Maryland. He was well posted up in early American Methodism, and if any such claim had been set up then, he would have known it and noticed it. And as he was from Virginia, the adjoining state to Maryland, he might have favored it if it had the semblance of truth.

But he, who must have heard of it if any such claim to priority had been set up, is silent. And this silence is very significant. It shows that this claim is an after thought, long after the actors in the scenes have passed away. Mr. Lee says: "In the beginning of the year 1766, the first permanent Methodist society was formed in the city of New-York. Mr. Philip Embury," etc.*

When does Mr. Lee say the Methodist society was formed in Maryland? "*Not long after the society was formed in New-York, Robert Strawbridge*, from Ireland, who had settled in Frederic County, Mary-

* Lee's History, page 24.

land, began to hold meetings in public, and joined a society together near Pipe Creek."*

Mr. Lee does not say the society in Maryland was formed about the same time as that in New-York, but he places it at a *subsequent period*, "*not long after.*"

Mr. Lee's advantages for knowing were very superior, and his testimony is entitled to great weight.

So much in regard to which society was formed *first.* New-York has the priority.

What does the oldest historian of American Methodism say about *where* the first preaching-house was built?

"*The first Methodist meeting-house that was built in the United States was in New-York. The house was built in* 1768. This was about *twelve months before we had any circuit preachers in America.*"†

Did Mr. Lee know anything of "The Log Meeting-house" at Pipe or Sam's Creek, built by Mr. Strawbridge? Certainly, and speaks of it in connection with John-street preaching-house; and, as we have seen, declares that Wesley Chapel was the "*first* Methodist meeting-house in the United States."

This is the uniform testimony of the Methodist fathers and the Methodist historians. Not those only who resided north, and might have had some local feeling, but those who lived in Pennsylvania, Delaware, Maryland, and Virginia.

Another witness is the Rev. Ezekiel Cooper.

* Lee's History, p. 25. † Ibid., p. 25.

Mr. Cooper was born in Caroline County, Maryland, in 1763. He entered the traveling ministry in 1785. He traveled extensively in Maryland during the early part of his ministry. He was a perfect chronicler of early Methodism, being well acquainted with it and the Methodist fathers. He might have had a personal knowledge of Robert Strawbridge; and if not, he knew his character, and history, and what he had done for Methodism.

If any such claim was made then, as is set up now, in regard to Mr. Strawbridge's labors in Maryland being earlier than Mr. Embury's, and the "Log Meeting-house" being built some years previous to the preaching-house in John-street, Mr. Cooper must have heard of it, and having heard of it, it is natural to suppose he would have mentioned it; but as he is silent on the subject, may we not infer he never heard of it? If he had, as a Marylander he would have felt a deep interest in the subject, and undoubtedly an honest pride that his state might carry the palm. Be that as it may, we will listen to his testimony. It is found in his work on Asbury, published in 1819, page 72: "In New-York, where the FIRST society was formed. Philip Embury," etc. This settles the question, that the *first* society was formed in New-York, not in Maryland; not by Robert Strawbridge, but Philip Embury.*

* In another place, Mr. Cooper speaks of Robert Strawbridge forming a society about the same time.

Now where does Mr. Cooper say the first house was built? He says, "The society increased in numbers, in friends, and in strength, *so that in the year* 1768 *they began to build the first Methodist chapel in America, which is still standing in John-street, New-York.*"

One more witness, and I shall have done. His testimony ought to have weight in settling this question; he certainly is good authority among the Methodists. I mean the *Rev. John Wesley.* In his Journal (second volume, page 312) he speaks of the appeal from the brethren in America, and says: "On Thursday I mentioned the case of our brethren *in New-York, who had built the first Methodist preaching-house in America*, and who were in great want of money, but much more of preachers," etc.

Mr. Wesley states that the John-street preaching-house was the first in America. What Mr. Wesley knew concerning it he obtained from others. But his sources of information were the best, and reliable. If this is considered far-fetched, throw it aside; the point is established without it. Mr. Wesley was well posted up concerning the origin of American Methodism. Those who commenced the mighty work here came from the other side, and they kept up a frequent correspondence. Mr. Wesley corresponded with most of the early preachers, constantly desiring information. And if the society in Maryland had

been formed years before that of New-York, and the "Log Meeting-house" had been built several years before Wesley Chapel in New-York, Mr. Wesley must have been informed of the fact, and would never have said the *first Methodist preaching-house in America was built in New-York.* If he was mistaken when he made the assertion, some one most likely would have informed him of his error. He lived twenty-three years after, and no doubt would have corrected his mistake, if he had made one. It never was corrected or denied, and stands in his works with all its original force and truth, that in New-York the first Methodist church on this continent was erected.

Other witnesses might be adduced, but these are sufficient, and no court under heaven would reject such testimony.

A question naturally arises, and will be asked, no doubt, by reflecting readers: Is the subject of sufficient magnitude to waste so much paper, ink, and time over? I answer, it has been considered of sufficient importance to be discussed in our periodicals by men who would not like to spend their time on "trifles light as air," and it would have been considered strange if I had passed by the question of priority, as it has excited considerable attention and awakened much interest.

Again: Not only as an historical question in which the great body of Methodists in America have an

interest, but the centenary of American Methodism will soon be celebrated all over this wide-spread country, and it is necessary to know in what year to celebrate it, whether 1860, 1863, or 1866. In view of that event, which cannot be far off, the question assumes an importance far beyond mere curiosity.

It is time to bring this subject to a close. When I commenced this work, I did not intend to notice this disputed point, only to make honorable mention of Mr. Strawbridge, Maryland's first missionary; but the question was often asked me in regard to priority, and having commenced, I concluded to examine this subject thoroughly; and if I have done anything toward settling the historical question as to the time and place where Methodism was first introduced into America, and where the first Methodist temple was erected, I shall not regret the time occupied or the labor performed.

Let us hear the conclusion of the whole matter. Of what we have said is not this the sum?

First. There is no evidence that Robert Strawbridge preached the first Methodist sermon in America.

Secondly. There is no proof that Mr. Strawbridge formed the first Methodist Society in America. The evidence adduced, when weighed in the balance, is found wanting. It was either "about the same time," or "not long after."

Thirdly. There is no proof that the Log Meeting-

house was built three years earlier, or any earlier than Wesley Chapel, in New-York. It may seem unbrotherly to destroy so splendid an imaginary castle, but historic truth requires that it should be done. I do not doubt the sincerity of my beloved brethren who make such bold assertions as I have quoted, but I think they are mistaken. Yet I honor Robert Strawbridge as much as if he had been in the priority, and have no doubt but they revere the name of Philip Embury.

Instead, then, of the Log Meeting-house in Maryland having been erected first, there is conclusive evidence that the Methodist preaching-house in John-street was the first house of worship built by the Methodists in America.*

To Philip Embury belongs the distinguished honor of preaching the first Methodist sermon, forming the first Methodist society, erecting the first Methodist house of worship, and preaching the first dedication sermon of the first Methodist house of worship consecrated to God in this new world. Honor to whom honor is due.

* See letter of Rev. Henry Boehm in the Appendix, p. 590.

CHAPTER XX.

ROBERT WILLIAMS.

Emigrates to America — His Friend Ashton pays his Passage — Arrives before Boardman and Pilmoor — Mr. Williams and the infant Society in New-York — His new Hat — New Stockings — New Cloak — Doctor's Bill — Shaving Bill — Postage — Love-Feast Ticket — Mr. Williams the first Methodist Minister in America that published a Book — The first who married — The first who located — The first that died — Has no Monument.

Robert Williams was a local preacher from England, who came to this country in the early part of the year 1769. Mr. Wesley gave him a permit to preach in America under the direction of his missionaries. Mr. Williams arrived here before Richard Boardman and Joseph Pilmoor, and was employed in Wesley Chapel, preaching the Gospel. His Irish friend, the noble-hearted Ashton, generously paid his passage to this country. Mr. Williams was so poor he was unable to pay it himself. He not only preached in New-York before the arrival of the regular missionaries, but was stationed there for a time in 1771. There has always been more or less of mystery connected with his name and history. What little we

know of him makes us anxious to know more. In the Minutes of the first conference, which was held in Philadelphia, June, 1773, is the following: "Robert Williams to sell the books he has already printed, but to print no more, unless under the above restrictions," which were these: "None of the preachers in America to reprint any of Mr. Wesley's books without his authority (when it can be gotten) and the consent of their brethren." This shows Mr. Williams was an enterprising man, and no doubt his little book enterprise was the germ of the gigantic Methodist Book Concern.

But in the "old book" Mr. Williams's name is often mentioned, and we see what he did to promote Methodism in its infancy in this country. Whoever kept the book was so particular in recording everything that transpired, both great and small, that the reader is introduced to Mr. Williams, and permitted to behold him as he was in olden times; to listen to his preaching; then see him put on his "new hat," wrap his "new cloak" around him; to behold him in sickness, his physician feeling his pulse and looking at his tongue, then giving him medicine, and then sending in his bill to the trustees for payment. Again: he is seen in the barber's shop; the barber lathers Mr. Williams's face, shaves him, then shampoos him, and combs and brushes his hair. The reader sees the mail arrive. Mr. Williams receives his letters, and the trustees

pay the postage. He is introduced to Mr. Williams's horse, one of the very first on whose back an itinerant Methodist preacher ever rode in this country; he is seen in pasture in the midst of the clover, then with his master on his back, carrying him to his appointments. This is the pioneer horse, carrying the pioneer preacher to his pioneer work; the very first of a long line of noble and faithful animals who have carried the preachers around their circuits and districts. Methodist ministers have been proverbial for having good horses, many of which have been great favorites with their owners as well as with the people.

The following account of what was paid to Robert Williams, while preaching in John-street, is taken from the "old book."

20th Sept. 1769.		To cash paid Mr. Jarvis for a hat for Mr. Williams	£2	5	0
22d Sept.	"	To cash for a book for Mr. Williams..	0	0	9
9th Oct.	"	To cash paid Mr. Newton for three pair of stockings for Mr. Williams and Mr. Embury	1	11	9
"	"	To cash paid for a trunk for Mr. Williams.....	0	12	6
30th Oct.	"	To cash paid Mr. Williams to pay his expenses....	1	16	0
"	"	To cash paid for a cloak for Mr. Robert Williams..	3	0	6
March 1st, 1770.		To cash paid for Mr. Williams's horse while at Doughlass's on Staten Island..	3	16	8

			£	s	d
March 20th, 1770.	Cash paid Mr. Williams ...		£5	8	0
" 20th, "	To ditto paid more for keeping his horse..		0	12	0
10th April. "	To cash paid Dr. Nesbit for attendance on Mr. Williams, &c.... ..		4	10	6
24th " "	To flannel for Mr. Williams.... ..		0	3	0
11th June "	To cash for a letter for Mr. Williams, from Dublin...		0	2	8
26th July, "	To John Beck for keeping Mr. Williams's horse.....		0	16	6
" "	To cash paid Mr. Maloney for shaving preachers...		2	5	6
Sept. "	To postage on 2 letters, one for Mr. Pilmoor, one for Mr. Williams...		0	4	8
1771. April 15.	To Mr. Newton, for Mr. Williams..		2	5	6
" Aug. 30.	To cash paid Caleb Hyatt, for Mr. Williams's horse-keeping.		0	18	0

All this appears to us very singular, but we see how they did business in the cradle of American Methodism, before the writer or many of his readers were born. They paid for Mr. Williams's "hat," a "beaver hat," and for his "cloak;" also for his "trunk," "stockings," "book," "horse-keeping," "doctor's bill," "flannel," "postage," "barber's bill," and board. How differently preachers are provided for at the present time. There are two receipts in the "old book" in which Mr. Williams's name is mentioned; one concerning his hat, which appears in our account of Mr. Jarvis, the other his doctor's receipt, which is appended. In the latter receipt it will be seen that Mr. Boardman was sick. Mr. Asbury says

he "found him weak in body when he arrived in New-York."

The first preachers who came from England were all sick, Williams, Boardman, Pilmoor; after that, Mr. Asbury. I have no doubt that they were going through the process of acclimating, a tribute which almost all have to pay who go to a strange country.

"Rec'd April 12, 1770, of Mr. William Lupton, four pounds, ten shillings, and sixpence, for medicine and attendance on Mr. Williams and Mr. Boardman.

£4 10*s.* 6*d.*

Mr. Williams's acc't £4 2*s.* 0*d.*
Mr. Boardman's " 8*s.* 6*d.*"

Physicians are more generous now; they seldom send in a bill to a clergyman for their professional services. We give the doctor's autograph with his receipt, as he was the first physician that doctored a Methodist minister in America.

I have before me a love-feast ticket which Hannah Dean, afterward the wife of Paul Hick, received from

Robert Williams, in his own hand-writing. The following is a copy, with a fac-simile of Mr. Williams's autograph:

Psalm 147. 11. *October* 1. 1769.

The Lord taketh pleasure in them that fear him: in those that hope in his mercy.

Hannah Dean. 75*

Robt Williams. N. York.

There is a history in this solitary love-feast ticket. In the first place, its age invests it with no ordinary interest. It was one of the first given in this country, and that before the regular missionaries arrived. This was dated the 1st of October, 1769; Boardman and Pilmoor arrived the 24th of that month.

Again: It was *written*, not printed; the only written love-feast ticket in America that has descended to us from so early a period. This ticket shows there was method and order among the Methodists at that time. They were holding love-feasts, not with open, but closed doors, and had their love-feast tickets. It shows that Robert Williams had some

* The tradition in Mr. Hick's family is, that these figures represent the number of members of the society at that date.

charge of the society soon after his arrival, or he would not have issued love-feast tickets over his own signature. The modest Embury, never forward, but always retiring, no doubt rejoiced at the coming of Mr. Williams, and was glad to have the laboring oar rest with him.

This ticket furnishes us with a specimen of Mr. Williams's handwriting and autograph, which it would probably be in vain to look for elsewhere.

Mr. Williams's whole history is full of interest. He was the apostle of Methodism in Virginia. Mr. Williams was the first Methodist minister in America that published a book, the first that married, the first that located, and the first that died. He died in Virginia, the 26th of September, 1775. Mr. Asbury preached his funeral sermon, and pronounced over him a splendid eulogy. There is no monument to tell where the dust of the first Methodist traveling minister who found a grave in America, is sleeping. Ought he not to have one? Will the Methodists in the "Old Dominion" attend to this?

CHAPTER XXI.

THE REV. RICHARD BOARDMAN.

Richard Boardman — Joseph Pilmoor — Powerful Appeal to Mr. Wesley — The Leeds Conference — Volunteers called for — A noble Response by Boardman and Pilmoor — Character of Boardman — Rough Passage — Arrival in Philadelphia — First Visit to New-York — Solid Token of Brotherly Love — Letter to Mr. Wesley — Singular Agreement — Prohibitory Law — Money Account — Various Items specified — New Hat — New Clothes — High Transportation — High Postage — Boardman's Tour to Boston — Long Time in New-York — Boardman and the Mother of Dr. Bunting — Usefulness in Europe and America — Return to England — Sudden Death — Place of Burial — Epitaph.

To Mr. Wesley a powerful appeal was made, in a letter signed "T. T.," requesting aid from England, especially able ministers, which appeal was afterward urged by Philip Embury and Captain Thomas Webb, and yet one whole year passed away before the importunate request of the brethren in America was granted.

Mr. Wesley, in his Journal, August 1st, 1769, speaks of the Conference at Leeds being a very loving one, and says: "On Thursday I mentioned the case of our brethren in New-York, who had built the first Methodist preaching-house in America, and

were in great want of money, but much more of preachers. Two of our preachers, Richard Boardman and Joseph Pilmoor, willingly offered themselves for the service, by whom we determined to send them fifty pounds, as a token of our brotherly love."* The same account is given by Mr. Wesley, with a little addition, in his "Short History of the Methodists," written in 1781.†

Mr. Boardman had been in the traveling connection six years, and Mr. Pilmoor four. They were young and strong, and, the best of all, their hearts were in the work. They were volunteers, and one volunteer is worth a dozen pressed men.

It was something to cross the mighty deep then to what it is now, when navigation is brought to such perfection that the ocean is almost annihilated, and the Old and New World are brought into one little neighborhood.

No time was lost by these ardent missionaries of the cross in preparing for their far-off field of labor. In the latter part of August they sailed for the New World as embassadors for Christ. The passage was long, tedious, and unpleasant. Nine long weeks rolled away before they landed in America, at Gloucester Point, six miles below Philadelphia, October 24, 1769.

Mr. Boardman was a man of good common sense,

* Journal, vol. ii, p. 312.

† Wesley's Works, vol. vii, p. 397.

of deep and ardent piety, and a preacher of superior talents. He was a man of great simplicity and godly sincerity. Mr. Wesley said of him: "He was a pious, good-natured, sensible man, greatly beloved of all that knew him." This is an admirable testimony, for Mr. Wesley used no false coloring, no exaggeration.

Mr. Boardman found a little society in Philadelphia, to whom he preached, and then he went to New-York.

Mr. Boardman wrote a very interesting letter to Mr. Wesley, dated New-York, Nov. 4, 1769. He said the people were so desirous to hear the word of the Lord, that only one third could get into the preaching-house.

Mr. Boardman wrote another letter to Mr. Wesley, dated April 23, 1771, giving an account of a blessed revival in New-York, during which many were converted.

No sooner had Mr. Boardman arrived in New-York, than the official men wished an arrangement made in regard to future plans, future duties, and future responsibilities.

The following agreement was entered into between Mr. Boardman and his officiary, November 1, 1769, three days before he wrote his first letter to Mr. Wesley.

In the "old book" we have the following:

"Mr. Richard Boardman, assistant to, and preacher in the connection with Rev. John Wesley, also,

Philip Embury, local preacher, and William Lupton, a trustee and steward, (in New-York,) thinking it necessary that some regulations should be made for the preachers in New-York, agreed, on the first of November, 1769: *First.* That each preacher, having labored three months in New-York, shall receive three guineas, to provide themselves with wearing apparel. *Secondly.* That there shall be preaching on Sunday morning and Sunday evening; also on Tuesday and Thursday evenings; and the preacher to meet the society every Wednesday evening."

From this it is evident that the early, primitive Methodists were persons of method and order, and wished a fair understanding to begin with. For want of this there is often great difficulty.

Three guineas in three months, with which to provide themselves with clothing! Their board was provided for some other way. It is evident that neither did the preachers desire, nor did the stewards intend, that they should amass wealth by their preaching.

From the last resolution we plainly see the preachers did not wish to rust out, and the people were determined they should not: preaching four times a week, besides meeting the society on Wednesday evenings, would certainly keep them very busy.

We call the reader's attention to another peculiar item that will illustrate the times and the men.

PAPER ALLOWED THE PREACHERS.

We have the following "memorandum" in the "old book:" "The preachers are allowed one quire of writing paper for every quarter, and no more." This is short and right to the point. It is plain and easy to be understood; there is no circumlocution. The amount specified shows us their rigid economy. They were determined none should inquire, "For what purpose is this waste?"

This would make four quires a year, "and no more;" it is said not another sheet was allowed. What would a modern reader of sermons do, if thus limited? one who writes his sermons, and consumes a quire every time he prepares to preach. This "prohibitory law" would affect him most seriously. But the preachers of that day depended on the Holy Ghost more than on their paper. They were minute men; men who could say like Paul, "I am ready, as much as in me is, to preach the Gospel" to you that are in New-York also. If I cannot preach like Apollos or Cephas, I am ready to improve the talent God has given me.

We must not forget that writing paper at that time was exceedingly scarce and very dear. Bishop Waugh, with his peculiarly pleasant smile, when talking on the small quantity of paper they allowed the Methodist preachers a quarter at that period, said, "That is more paper than the people furnish us

with now." That is so, but they give us material aid with which to buy our own paper.

I now present before the reader, Mr. Boardman and his money account with Mr. Lupton and James Jarvis, treasurers, making extracts from the "old book."

		£	s.	d.
1769, Dec. 7th.	To two letters from Mr. W., [Wesley, no doubt,] one for Mr. Boardman the other for Mr. Webb... ..	0	4	7
" Dec. 27.	To cash for a hat for Mr. Boardman	2	5	0
1770, Jan. 12.	To cash paid Mr. Richard Boardman up to the 10th of January.....	5	8	0
" Jan. 30.	To cash paid Mr. Sause for boarding and lodging Mr. Boardman....	12	0	0
" Feb. 1.	To cash paid the barber	1	4	0
" " 10.	To cash paid for carriage of Mr. Boardman's trunk from Philadelphia...	1	4	0
" " 17.	To cash paid Mr. Boardman to 14th of April..	5	8	0
" March 1.	To cash paid for a letter from Philadelphia for Mr. Boardman.	0	1	8
" " 23.	To two letters for Mr. Boardman from Mr. Webb.	0	2	0
" " "	The £5 8*s.* on the 12th of January last, mentioned on the other side, should have been £7 8*s.*, each sum to make four guineas each quarter; the difference paid....	4	0	0
1770, April 10.	To cash paid Mr. Boardman to pay his expenses to Philadelphia	1	4	0

1770, Nov. 22.	To cash paid Mr. Bowden to take Mr. Boardman and bring Mr. Pilmoor from P. Town....	£4	0	0
" " "	To cash paid Mr. Boardman for ¼ clothing.....	7	10	0
1771. May 16.	To cash paid Mr. Boardman's charges to Philadelphia..	2	6	0
" June 10.	To cash H. N. paid for Mr. Boardman's trunk.....	0	13	0
" " "	To cash paid the barber, 20*s.*; do. for letters, 7*s.*	1	7	0
" " "	To Mr. Boardman's quarter.....	7	8	0
" Aug. 17.	To cash paid for freight of Mr. Boardman's trunk.	0	11	4
" Nov. 13.	To cash Mr. Boardman advanced 36*s.*	1	16	0
" " "	To cash paid Mr. Boardman's quarter	7	8	0
1772, May 14.	To cash paid Mr. Richard Boardman's passage to Rhode Island...	1	9	0
" " 22.	Cash paid for Mr. Richard Boardman's trunk, 10*s.* 3*d.*; and for Mr. Wright's, 8*s*...	0	18	3
" Nov. 24.	To cash paid Mr. Boardman, £10, that was borrowed from Philip Ebert, which is now paid by order of Philip.....	10	0	0
1773, January.	To cash paid Mr. Boardman's quarter	7	8	0

This is the last entry in the "old book" where Mr. Boardman is mentioned.

There is a volume of information in these money items. First. They clothed the preacher, or gave him money with which to buy clothes. They gave him a hat. In September they had given Robert Williams one, and it would not do to be partial; Mr. Board

man must fare as well as Mr. Williams. It was the same kind of a hat, made by the same man, (Mr. Jarvis,) and cost the same price to a penny. The price of transportation was very high. For carrying Mr. Boardman's trunk from Philadelphia to New-York they charged one pound four shillings. We should consider it an enormous price at this time. Then the stage went from New-York to Philadelphia once a fortnight. In that day there were no steamboats, railroads, or expresses. Postage must have been high. They paid for a letter from Philadelphia to New-York one shilling and eightpence. This appears strange to us who live in the days of cheap postage.

We see at what time Mr. Boardman made his tour to the East, and at what period Methodism was first introduced into New-England. In the spring of 1772, in May, Mr. Boardman went to Providence and to Boston. He introduced Methodism there one year before the first conference met in America, and eleven years before Jesse Lee, styled the apostle of Methodism in New-England, entered the traveling connection.

Again: we learn that Richard Boardman was preaching in New-York at different times nearly five years. In 1769, 1770, 1771, 1772, and 1773. This we should not have known had it not been for the recovery of this lost volume. I presume that few were aware that he devoted so much time to the city of New-York.

There are twenty-four items concerning money paid to Mr. Boardman, and these give instruction concerning the times and the men. We learn what salary he received, how he obtained his clothes, how they boarded him, how the itinerancy was kept up, the frequent change of ministers, and other historical facts when Methodism was in its childhood.

Mr. Boardman was useful before he came to America. A young woman went to hear the missionary who was going to the New World preach. His text was the prayer of Jabez: "O that thou wouldst enlarge my coast," etc. The young woman was awakened under his impressive sermon. Ten years after she became a mother, and remembered her vow, and called her first-born "Jabez." The mother, with Boardman, are in paradise, but her son lives, the world-renowned Jabez Bunting, the colossus of Wesleyan Methodism.

Mr. Boardman had many seals to his ministry in America, as well as in his own country. Among the number was John Mann, one of the first missionaries who, with the heroic Garrettson and William Black, sowed the first Gospel seed in Novia Scotia, which has produced there a glorious harvest. There can be no doubt but when the chief Shepherd shall appear, Mr. Boardman will receive "a crown of glory, that fadeth not away;" and that he will be found among those who, having been "wise," and

"turned many to righteousness," shall "shine as the brightness of the firmament and as the stars forever and ever."

During Mr. Boardman's stay here his ministry was blessed to hundreds; but the Revolutionary war breaking out, circumstances made it necessary for him to sail for England, and he never returned. In both hemispheres he was useful, and left behind him the fragrance of a good name.

Mr. Boardman died suddenly at Cork. The Sabbath before his death he preached from, "Though he slay me, yet will I trust in him." He was buried at Cork. There is a plain tombstone over his dust, with the following inscription:

"RICHARD BOARDMAN

DEPARTED THIS LIFE OCTOBER 4, 1782,

ÆTATIS 44.

"Beneath this stone the dust of Boardman lies,
His precious soul has soar'd above the skies;
With eloquence Divine he preach'd the word
To multitudes, and turn'd them to the Lord.
His bright examples strengthen'd what he taught,
And devils trembled when for Christ he fought;
With truly Christian zeal he nations fired,
And all who knew him mourn'd when he expired."

CHAPTER XXII.

THE REV. JOSEPH PILMOOR.

Letter to Mr. Wesley — Letter to the Conference — Preaches in Philadelphia — Where the first Meetings were held — Inn — Rigging Loft - First Methodist Church in Philadelphia — Mr. Pilmoor in New-York — Sale of Books — John-street Trustees' Accounts with Mr. Pilmoor — Quarterage, Traveling Expenses, Freight — Postage — Barber — Medicine — Travels — Usefulness — Returns to England — Revisits America — Leaves the Methodists — Joins the Protestant Episcopalians — Petition for Mr. Pilmoor to be Assistant at Trinity — Committee Appointed — Never Report — Cold Shoulder turned to Mr. Pilmoor — Dr. Berrian's Account — Organization of Christ's Church — Pilmoor Pastor — Resolutions against — Schismatics — Pilmoor and Asbury — Personal Appearance — Pilmoor and the New-York Conference.

The following letter, which Mr. Pilmoor wrote to the venerated Wesley, did honor to his head and heart, and also explains the condition of things as the missionaries found them on their arrival in America:

"PHILADELPHIA, Oct. 31, 1769.

"REVEREND SIR,—By the blessing of God we are safe arrived here, after a tedious passage of nine weeks. We were not a little surprised to find Captain Webb in town, and a society of about one hundred members, who desire to be in close connec-

tion with you. This is the Lord's doing, and it is marvelous in our eyes.

"I have preached several times, and the people flock to hear in multitudes. Sunday night I went out upon the common. I had the stage appointed for the horse-race for my pulpit, and I think between four and five thousand hearers, who heard with attention still as night. Blessed be God for field-preaching! When I began to talk of preaching at five o'clock in the morning, the people thought it would not answer in America: however, I resolved to try, and had a very good congregation.

"Here seems to be a great and effectual door opening in this country, and I hope many souls will be gathered in. The people, in general, like to hear the word, and seem to have some ideas of salvation by grace. They seem to set light to opinions; that which is the most prevalent is, 'universal salvation!' And if this be true, then, perhaps, (as Count Zinzendorf observed,) we may 'see the devil falling before the Saviour and kissing his feet?' I have been to visit Mr. Stringer, who is very well. He bears a noble testimony to our blessed Jesus, and I hope God does bless him.

"When I parted with you at Leeds, I found it very hard work. I have reason to bless God that ever I saw your face. And though I am well-nigh four thousand miles from you, I have inward fellowship with your spirit. Even while I am writing, my

heart flows with love to you and all our dear friends at home. In a little time we shall all meet in our Father's kingdom,

'Where all the storms of life are o'er,
And pain and parting are no more.'

"This, Rev. and dear sir, is, and shall be, the earnest prayer of your unworthy son in the Gospel,

"J. PILMOOR."

Mr. Pilmoor wrote another beautiful letter from New-York to Mr. Wesley and the Conference. I have only space for a short extract from it:

"NEW-YORK, May 5th, 1770.

"DEAR BELOVED BRETHREN,—It was a great trial to us to leave our native land; more especially to leave our fellow-laborers in the Gospel, who were more dear to us than all the beauties of the British isle! Dear brethren, I feel you present while I write! But O, the Atlantic is between! O, this state of trial, this state of mutability! But where am I wandering? This is not our home. This is not our rest. After a little while we shall rest 'where angels gather immortality, and momentary ages are no more.'

"Our coming to America has not been in vain. The Lord has been pleased to bless our feeble attempts to advance his kingdom in the world. Many have believed the report, and unto some the arm of

the Lord has been revealed. There begins to be a shaking among the dry bones; and they come together that God may breathe upon them. Our congregations are large, and we have the pious of most congregations to hear us, which makes the bigots mad. But we are fully determined not to retaliate. They shall contend for that which God never revealed; and we will contend for the faith once delivered to the saints. The religion of Jesus is a favorite topic in New-York. Many of the gay and polite speak much about grace and perseverance. But whether they would follow Christ 'in sheep skins and goat skins,' is a question I cannot affirm. Nevertheless, there are some who are alive to God. Even some of the poor, despised children of Ham are striving to wash their robes, and make them white in the blood of the Lamb. We have a number of black women, who meet together every week, many of whom are happy in the love of God. This evinces the truth of the apostle's assertion, that 'God is no respecter of persons; but in every nation, he that feareth God and worketh righteousness is accepted of him.' The society here consists of about a hundred members, besides probationers, and I trust it will soon increase much more abundantly.

"Brother Boardman and I are chiefly confined to the cities, and therefore cannot, at present, go much into the country, as we have more work upon our hands than we are able to perform."

Mr. Pilmoor's letters best explain the state of things as they were then, the numbers in society, etc. We almost wonder that one who expressed such affection for Mr. Wesley, "that blessed God that he ever saw his face," who "felt an inward fellowship with his spirit," whose "heart overflowed with love to him," who styled himself "a son in the Gospel," who expressed such love for his "fellow-laborers in the Gospel," and declares them "more dear to him than all the beauties of the British isle," and concludes by saying "dear beloved brethren, yours *inviolably*," that is, sacredly, by covenant vow, or promise not to be broken, as an *inviolable* league; that such a man should leave his father, and forsake his brethren, and forget his solemn pledges voluntarily made, and identify himself with another Church, is certainly very singular. Alas! poor human nature.

Mr. Pilmoor, it is said, was not pleased with Mr. Wesley for leaving his name out of the "legal hundred," therefore he withdrew. Lawrence Sterne says: "Man is a compound, composed of riddles and contradictions." I once heard a man who was preaching at a camp-meeting say, as he walked the stand, "By the help of God I'll never locate;" he repeated it still more emphatically. A few months after he located, and went to practicing medicine. Whether he located by "the help of God," may be a question. He might have had help from another quarter.

Mr. Pilmoor is often named in the "old book,"

and we have in it his autograph. He preached four months in Philadelphia, and then Mr. Boardman and he exchanged. Mr. Pilmoor preached his first sermon from the State House steps in Chestnut-street. The first meetings of the society were held in an *inn*, and then in a rigging loft. The first building owned by the Methodists in Philadelphia was the *St. George's Church.* They purchased it in an unfinished state, the building having previously been occupied by the British cavalry as a riding school.

The first money entries where Mr. Pilmoor was concerned, are the following:

1770, March 31.	To cash for books sold, brought from England, seven half Jos. at 64*s.* each	£22	8	0
" April 24.	To freight of Mr. Pilmoor's boxes and paper	0	16	0
" July 17.	To cash per one quarter to Mr. Pilmoor	7	8	0
" " "	To cash for expenses to Philadelphia..	1	4	0
" " "	To cash for a letter for Mr. Pilmoor	0	0	10
" " "	To cash paid Mr. Mallory for shaving preachers.	2	5	6
" Sept. 3.	To two letters, one for Mr. Pilmoor and the other for Mr. Williams ...	0	4	8
1771, Feb. 18.	To cash paid Mr. Pilmoor, £7 8*s.*; traveling expenses, £1 10*s*.	8	18	0
" May 16.	To cash for castor oil for Mr. Pilmoor	0	3	0

Thus we see the trustees and stewards paid Mr. Pilmoor's "freight," "traveling expenses," "postage," "shaving," quarterage, etc. We are informed who his barber was, Mr. Mallory. The bill for shaving

was very high, and it is surprising that the board of official men who would permit their preachers to have only one quire of paper a quarter, should pay such a bill for shaving the preachers. Razors or soap must have been scarce in those days. I should have supposed they would have tried to persuade the preachers to shave themselves. Habit is everything. The trustees were very kind thus to foot the bill. I know of no Church, even in this age of liberality, who pay for barbering their preachers, though I believe some of them would be glad to do it if they could only get the superabundance of hair from the face of their ministers.

They paid the minister's doctor's bill and for his medicines, even for a dose of castor oil for Mr. Pilmoor. The Church has retrograded a little since that time; now, if the ministers are sick, and have a doctor and medicine, it must be at their own expense.

He was very useful in New-York, Philadelphia, Norfolk, Virginia, and in North Carolina. He returned to England with Mr. Boardman in 1774, and, for some reason, when he came back to this country joined the Protestant Episcopal Church. Doctor Berrian, whose mother was a good old Methodist belonging to John-street, in his History of Trinity Church gives us the following: "About this time (1802) a petition was presented by William Post, and one hundred and seventy-two other persons, members of the Church, praying that the Rev. Joseph

Pilmoor might be called as an *Assistant Minister*, and a Sunday-evening lecture established. A special committee was appointed to consider the propriety of calling another Assistant Minister, and the means of supporting him. Mr. Pilmoor had been a follower of Mr. Wesley, and for several years an *itinerant preacher* among the Methodists. From his enthusiastic temperament, and the peculiar strain of his discourses, he was probably not acceptable to the more judicious and sober-minded members of the parish, for the committee made no formal report on the subject, and the vestry very shortly after proceeded to the appointment of the Rev. John Bisset. The friends and admirers of Mr. Pilmoor, unwilling to submit to the disappointment, in a spirit of frowardness and discontent, broke off from the parish, and set up a distinct Church, with their favorite at its head." The vestry, by the following resolutions, seem to have regarded the course of these persons as willful and unchristian, and the act itself as almost schismatical:

"*Resolved*, That the late separation which has been made from the congregation of *Trinity Church* appears to be unjustifiable, has a tendency to create discord and confusion, and ought to be discountenanced: therefore,

"*Resolved also*, That the admission of delegates from the persons who have so separated, in the Convention of the state, or the acknowledgment of them

as a distinct Church by that body, would, in the opinion of this Board, be highly improper and ought to be opposed."

Query: Was not this the origin of High and Low Church among the Episcopalians in this country?

This is a part of Pilmoor's history which is new to me, and I presume to my readers. I always supposed the Protestant Episcopal Church received him with open arms. I had no idea he was dandled on the cold hand of indifference, treated as a stranger and foreigner, instead of a "brother beloved." After a while, if not at first, runaways and turncoats receive the cold shoulder. The truth is, there are those who love the treason, but hate the traitor. We learn why Mr. Pilmoor was not popular with "the more judicious and sober-minded of the parish."

First. He had been a "follower of Mr. Wesley," and "an itinerant preacher among the Methodists."

Second. His temperament was too "enthusiastic."

Third. The peculiar strain of his discourses rendered him "unacceptable."

The doctor does not tell us what kind of a strain, only it was "peculiar." Whether he strained peculiarly loud, or peculiarly long, or whether he strained peculiarly pathetic, we cannot tell. We suspect there was too much warmth, zeal, ardor, enthusiasm to please those who would have a minister, in preaching, as cool as a December night.

Fourth. One hundred and seventy-three persons, members of Trinity Church, petition that Mr. Pilmoor might become Assistant Minister. This was referred to a committee. But that committee made no formal report, and soon after the vestry employed another Assistant Minister.

Dr. Berrian tells us, "Mr. Pilmoor's friends and admirers, in a spirit of frowardness and discontent, set up a distinct Church, with their favorite at their head." He speaks of them as "*willful* persons," and says the vestry regarded their course as "unchristian in its temper," and the "act almost schismatical;" not quite, *almost.*

The honest truth is, those petitioners were treated with supreme contempt. They were not a contemptible few. "One hundred and seventy-three members of the Church." What did they do? They sent in an humble petition to the vestry. What was done with it? Referred to a committee. What then? The committee never reported. Why did they not report? Echo inquires, Why?

Very soon another minister was appointed. Was not all this calculated to grieve and irritate these men? Their rights were trampled on, their petition treated with contempt, and they redressed them in the best possible manner. These "schismatics!" these "willful persons!" these exhibiting "unchristian tempers!" because they had intelligence enough to know their rights, and courage enough to maintain them.

When the Protestant Episcopal Church in Ann-street was formed, Mr. Pilmoor became their pastor, and was highly beloved and very useful. He then went to Philadelphia, and was rector of a Protestant Episcopal Church, and was highly respected, and came down to his grave full of years and full of honors.

Mr. Pilmoor was succeeded in Ann-street by the Rev. Thomas Lyell, who also left the Methodists.

Mr. Asbury, in his Journal, frequently mentions Mr. Pilmoor. The last time it is dated Wilmington, Delaware, April 3, 1814: "Joseph Pilmoor is yet alive, and preaches three times every Sabbath."

Mr. Pilmoor is described by an aged member of our Church, who often heard him preach, as a tall, venerable-looking man, with beautiful white locks, resembling very much in appearance the late Dr. Milnor, formerly pastor of St. George's Church in this city, except that Mr. Pilmoor was much taller than the doctor.

Mr. Pilmoor retained his love for Methodism and Methodist preachers. Dr. Bangs informed me, that at the first conference he attended, which was in old John-street, in 1804, a tall, fine-looking, dignified old gentleman came into the house and walked to the altar, where Bishop Asbury was sitting. The bishop arose, and shook him by the hand, and then introduced him to the conference, saying: "This is Brother Pilmoor, who used to preach in

this pulpit under the direction of Mr. John Wesley." Mr. Pilmoor seemed a little embarrassed, and bowed respectfully, and then paid his annual subscription to the preachers' fund, and soon after retired

CHAPTER XXIII.

THE FIRST METHODIST PARSONAGE IN AMERICA.

The Building invested with peculiar Interest — Its old Dutch Style — Its Dimensions — Good Summer House — How furnished, and by whom — Furniture bought — Furniture borrowed — Furniture given — The early Women of Methodism — Parsonages generally furnished by Ladies — The old Parsonage a Home for distinguished Men — Thrilling Scenes have transpired there — The first Methodist Libraries were kept in the old Building — The first Housekeepers — The Ministers' and the People's Library — The early Methodists gave Attention to Reading — Fragments of the old Library — The old Parsonage — Has bowed under the Hand of Time — Those who furnished it, and inhabited it, as well as the Furniture, all have passed away.

This was a building in the antique style of the Dutch, which stood partly in front of the chapel. They did not dignify it with the name of *Parsonage*, for *parsons* were scarce, but "The Preacher's House." As this was the first house of the kind occupied in America by Methodist preachers, we will be a little particular in describing it, and show how it was furnished. It was a little old building that stood upon one of the lots the trustees purchased from Mr. Forbes. David Morris, who did much of the carpenter's work to the

preaching-house, repaired this house. This record in the "old book" is found on page eleven: "April 28, 1770, To cash paid David Morris, on account of work done to the preaching-house and dwelling-house, £25."

The house was rough in its exterior and interior; and a very gloomy place, with very few windows, and as cold as a barn in winter. It was a better "summer house" than winter. They were not troubled for want of ventilation. It was connected with the chapel by a pair of stairs in the rear.

The reader will be pleased to have a front view of the old house for the preachers. Heretofore we have had only a side view. I have taken much pains to have it correct. I have consulted J. B. Smith, who drew the former, on the spot, and Mary Snethen, who resided two years in the old building with her brother, Nicholas Snethen, who was so eloquent, that Bishop Asbury used to call him "his silver trumpet," and also a number of the old fathers and mothers who lived in the days of yore, who have a distinct recollection of the old house, and they tell me it is a correct representation. There is a person standing on the stoop, buying milk from one who has brought it in pails hanging from a yoke on his shoulders. This reminds us of the early custom in New-York, when it was carried in the manner represented, the bearer crying, "Milk, ho!"

On the "old book" there is a record most singular:

it is the account of the furnishing of the parsonage, in which we have every particular, the name of the donor, and a designation of the thing given. A few things were purchased; the list of these precedes the donations:

"*An account of Household Furniture belonging to the House allotted for the Methodist Preachers to live in in New-York.*"

FURNITURE BOUGHT.

July 26, 1770. One Bedstead and Sofa	£2	0	0
June 12. Feather Bed, Bolster, and Pillow, weight 67 pounds at 2*s.* 4*d.*	7	16	4
" " Small Furniture	0	15	0
" " 11 yards of Sheeting for a pair of new Sheets.	1	6	7
July 15, 1770. To a pair of Sheets bought by Mrs. White and Mrs. Southwell	1	0	0
Nov. 22, 1770. To a pair of blankets for preacher's house	1	8	0
" " To Cash paid Mrs. Southwell for *Sauce Pan.*	0	7	0
" 26. To cash for plates, 7*s.* 6*d.*, Nap-cloth and tape 5*s.* 6*d.*	0	13	0

FURNITURE BORROWED FOR THE PREACHER'S HOUSE, AND FROM WHOM.

Four Chairs and one Night Chair, five Pictures	Mrs. Taylor.
3 Tables, Pair of Andirons, Shaving-dish	ditto.
and two Iron Pots, from	ditto.
A set of Bed Curtains and a small Looking-glass.	Mrs. Trigler.
Two Blankets	Mr. Newton.
One Green Window Curtain	Mrs. Jarvis.
One ditto	Mrs. Benninger.
Four Tea-Spoons	Mrs. Sause.

FURNITURE GIVEN, AND BY WHOM.

A Gridiron and pair of bellows.	Mrs. Sennet.
Six china cups and saucers....	Mrs. Earnest.
6 china soup-plates, pr. salt c., bread-basket.	A Friend gone to England.
Tea-chest and canisters.	Mrs. Leadbetter.
Washhand basin and Bottle, Cham'-pot and Sauce-boat.. ..	Mrs. Newton.*
½ Doz. cream-colored plates, and a dish...	Mrs. Jarvis.
1 Dish, 3 wine-glasses, pr. Cruets, Table-cloth and towel.	Mrs. Moon.
3 burnt china plates, 2 do. Cups, 4 silver tea-spoons, and one picture.	Mrs. Harrison.
6 Knives and forks.	Mrs. Sause.
1 Copper tea-kettle...	Mrs. Char. White.
2 Table-cloths.	Mrs. Crosfield.
1 Bed-quilt	Lupton.
3 table-cloths and two towels, and two pillow-cases..	Mrs. J. Crook.
1 Windsor chair and cushion..	Mrs. Heckey.
3 pictures.	Mr. Newton.
1 bed sprey.....	Mrs. Ten Eyck.
Red Rug...	
KnifeBox...	Wm. Deane.

The early Methodists in New-York set a good example in furnishing their preacher's house, which it would be well for others to imitate.

Humble was the place and humble the furniture.

A few articles they bought, some were given, and others lent by those who did not feel able to give

* This must have been the mother or sister of "Harry Newton," as he was an old bachelor.

them. Seventeen persons gave, and six lent articles of furniture for the preacher's house. They were mostly women. The women* have generally furnished the Methodist parsonages where the preachers and their families are made so comfortable. Paul makes honorable mention of the Phebes and Priscillas, "and the honorable women not a few," and says: "Help those women who labored with me in the Gospel, whose names are in the Book of Life." From that time devout women have been ever ready to do good, and the women of Methodism have not been a whit behind others in this respect. The devout Hannahs and holy Elizabeths, the humble Marys and active Marthas, ought ever to be held in grateful remembrance.

I think I see the women of 1770 assembling in the first parsonage, and they inquire, "How can we furnish this house?" One says, "I can furnish this thing for it;" another says, "I can give that toward it." Another can lend an article, not feeling able to give it. The day is appointed for collecting the things together. I see Mrs. Sennet, with her "gridiron" and "pair of bellows," wending her way to the parsonage. There goes Mrs. Earnest with her "six cups and saucers," determined the preachers should have a good cup of tea with which to refresh themselves after their pulpit sweat. Mrs Leadbetter sends her "tea-chest and canisters," knowing

* See Heroines of Methodism, by the Rev. George Coles.

that cups and saucers, no matter how beautiful, amount to but little without the tea, and it being first well drawn out of the canister. Mrs. Charles White sends a "copper tea-kettle," knowing cannister and cups and saucers can accomplish but little without that indispensable thing toward housekeeping, namely, a *tea-kettle.* There goes Mrs. Sause with her "six knives and forks," which she gave most cheerfully, and "four tea-spoons," which she was willing to "lend," though she felt unable to give them.

Mrs. Jarvis, wife of James, one of the trustees, gave "half a dozen cream-colored plates, and a dish." The very color of the plates is transmitted to us. Mrs. Harrison helps furnish the table by giving "three *burnt* china plates, two china cups, and four silver tea-spoons." The excellent Mrs. Crosfield, of precious memory, furnishes "two table-cloths."

Mrs. Newton makes provision for the preacher's washing and shaving, and therefore sent a "wash-hand basin," etc. Mrs. Crook gave "two towels," as well as two "pillow-cases and "three table-cloths." Mrs. Lupton, in order that they might sleep well, gave a "bed-quilt," and Mrs. Ten Eyck a "bed sprey;" Mrs. Newton, "two blankets;" Mrs. Trigler lent a "set of curtains" for the bed.

Chairs were also necessary. Mrs. Heckey gave "one Windsor chair and cushion." This was the only chair belonging to the preacher's house, but Mrs.

Taylor kindly lent four chairs and one "night chair." This made six chairs in all. There were two "window curtains," (their color was "green,") one lent by Mrs. Jarvis, and the other by Mrs. Benninger. One was for the window fronting the street, and the other the window toward the churchyard. That the preachers might behold their natural face in a mirror, Mrs. Trigler supplied them with a "small looking-glass;" and Mrs. Moon, in order that the preachers might take "a little wine for their stomach's sake, and their often infirmities," gave three "wine-glasses."

They went in for the "ornamental" as well as the "useful," and therefore one furnished a "red rug." Nothing said about carpets; they were not very fashionable in those days. "Three pictures" were supplied by Mr. Newton. Mrs. Harrison gave one, and Mrs. Taylor *lent* five, so that there were nine pictures with which to adorn the walls of the first house fitted up for the accommodation of Methodist preachers in America.

I have been thus particular, as this was the first parsonage, to show how it was furnished, and by whom. It is singular that we have every particular to a "tea-spoon," "window curtain," and "wash-dish."

Many houses in which Methodist preachers have lived have not been as well furnished, and many have not been furnished at all; and in many instances preachers have moved a long distance to a circuit,

and when they arrived there was no house provided. This is cold as Greenland, frigid as the north pole. In the early days of Methodism this could not be avoided, as they were breaking new ground; but in these latter days it is inexcusable. But I rejoice to say that now we have many parsonages, especially in cities, that are furnished most neatly and amply with everything to make the preachers' families comfortable. Every preacher's house should be supplied at least with heavy furniture. But my business is not to deliver a homily on furnishing parsonages, but simply to show how the old John-street preacher's house was first furnished.

This humble parsonage was the home of many a weary itinerant. There Boardman and Pilmoor found a resting-place. The first preachers boarded with one of the trustees, Richard Sause, for a while, and therefore we find in the "old book" such entries as the following:

1770, Feb. 10. To cash paid Mr. Sause for boarding and lodging for Mr. Boardman £12 0 0

" April 24. To cash paid Mr. Richard Sause for preacher's board.. ... . £12 0 0

A few weeks later we find a different record:

1770, June 12. To cash laid out by Mr. Newton and Mrs. Benninger for the preachers' housekeeping.... .. .. 5 13 5

" Sept. 20. To cash paid for preachers' housekeeping.. .. .. 3 15 1

The early preachers were all single men, and they were furnished with a "housekeeper," one who would keep everything in order. "Molly Williams," wife of Peter the sexton, kept the house for many years. Molly's name often appears on the "old book;" a person by the name of "Margaret," and another by the name of "Rachel," kept the house before Molly. They no doubt were ladies of color, as in those days they were numerous; many belonged to the society, and it was the custom to call them by their first name.

In this house Rankin and Shadford tarried. Asbury often rested his weary head, and the holy Whatcoat often prayed here. Dickins here lived for years, and often wrestled with the "angel of the covenant." Willis and Tunnell, of precious memory, also dwelt in this old tabernacle. So did Wilson Lee and Woolman Hickson. It was the abiding place of Thomas Morrell for years. Dr. Coke, who has the ocean for his sepulcher, in that house delighted to dwell, and there he planned his missionary work. Time would fail to tell of a Wells, a Sargent, a Roberts, a M'Kendree, a George, a Snethen, and many more pure spirits who used to find a home there. Some of them dwelt there for years, and others tarried occasionally, like a wayfaring man for a night, and then were gone in the morning. What scenes have transpired in that old parsonage! What prayer-meetings! What class-meetings! What plans for

extensive usefulness! What communion of saints! What mingling of kindred spirits! What penitents have there been pointed to the cross, and found redemption in the blood of the Lamb! What triumphant deaths have there transpired! Many in that old building united with the Church. Thomas Truslow received his probationer's ticket there, over fifty years ago, from Nicholas Snethen. Mrs. Mary Mason received hers in that house from Truman Bishop. The late Rev. Elijah Crawford was born in that old parsonage. Years after, he was the pastor of John-street Church, greatly beloved in life, and deeply lamented in death. He died in Hartford, August 30, 1848, aged thirty-six years. There is a beautiful tablet in John-street Church, erected to his memory. The old parsonage has bowed under the hand of time, and is numbered among the things that were, and the old furniture is scattered and gone. Those who furnished the building, and most if not all that inhabited it, are now dwelling in their Father's house, where there are many mansions.

LIBRARY.

The early Methodist preachers, and members also, "gave attention to reading." They knew that "for the soul to be without knowledge it is not good." The infant society had in the old preaching-house two libraries. The first for the preachers, who, in traveling around from place to place, could carry but

few books except their Bible and Hymn Book. These were indispensable; the "sword of the Spirit," and "the songs of Zion." We find such entries in the "old book" as these:

1770, Jan. 25.	To cash paid for Cruden's Concordance	£	1	17 0
" Feb. 17.	To Prideaux's Connection, for the use of the preachers.		1	5 0

The first old library is scattered; a few of the books are in existence in this city. In the parsonage at Forsyth-street is a beautiful copy of Coke's Commentary, that originally belonged to this library. In front is printed, "Minister's Library, John-street." For two years I used this book, and it always reminded me of the "fathers" who perused it before I was born.

There was another library for the people, distinct from the ministers'. This was a kind of "circulating library," and consisted of religious biographies, the writings of Mr. Wesley, Fletcher, and others. Most of the old library is scattered, its readers also. The first Methodists in New-York were a reading people. They did not believe that "ignorance" was "bliss," or "the mother of devotion." These were the first Methodist libraries in America. There is a very large library in the lecture-room in John-street, and among others a number of old books. Some of them bear the marks of antiquity, and, I think, belonged to the original library.

CHAPTER XXIV.

FRANCIS ASBURY AND RICHARD WRIGHT.

Mr. Wesley's second regular Missionaries—Voyage across the Atlantic—Reception in Philadelphia—Asbury's first Visit to New-York—Richard Boardman—Asbury's first Sermon in Wesley Chapel—His Description of the Americans—Their Readiness to receive the Word—Negroes—Asbury's Salary—Scenes in the old Parsonage—Wood—Candles—Letters—Postage—Washing—The Housekeeper—Asbury's Love of Order early developed—Singular Queries—Answers—Debt on the Church—Asbury spreading the Books—First Watch-night—Quarterly Collection—New-York described—Richard Wright's Name on the "Old Book"—Stationed in Wesley Chapel—Young Man—Most of Mr. Wesley's Missionaries young—Why young Men were sent—Wright in Virginia—His Baggage—His Quarterage—His Poll Tax—In Norfolk—Returns to England—Seven Years in the Work—Locates—Contrast between him and Asbury

THE next regular missionaries sent over by Mr. Wesley were Francis Asbury and Richard Wright. I find both their names on the "old book."

Wednesday, Sept. 4, 1771, they sailed from Bristol, and landed in Philadelphia the 27th of October, and were "received like the angels of God."

Mr. Asbury's Journal will aid us here. He spent a little time in Philadelphia, and then proceeded to New-York.

"On *Monday*, Nov. 12, 1771, I set out for New-

York, and found Richard Boardman there in peace, but weak in body.

"*Tuesday*, 13.—I preached at New-York, to a large congregation, on First Corinthians ii, 2: 'I determined not to know anything among you, save Jesus Christ, and him crucified,' with some degree of freedom in my own mind. I approved much of the spirit of the people: they were loving and serious; there appeared also among some a love of discipline.

"*Wednesday*, 14.—I preached again in New-York. My heart is truly enlarged, and I know the power and life of religion are here.

"*Lord's Day*, 18.—I feel a regard for the people, and I think the Americans are more ready to receive the word than the English; and to see the poor negroes so affected, is pleasing. To see their sable countenances in our solemn assemblies, and to hear them sing with cheerful melody their dear Redeemer's praise, affected me much, and made me ready to say, 'Of a truth I perceive that God is no respecter of persons.'"

All this speaks well for the condition of Wesley Chapel when first visited by Mr. Asbury in 1771, his first visit to the metropolis of the New World.

Mr. Asbury's name appears on the "book" more than a hundred times. They paid his salary. The first entry is dated

April 13, 1772. Paid Mr. Asbury his allowance, £5 5*s*. 6*d*.

The preachers lived in the parsonage at that time. There is an entry at the same date, which reads thus:

To house expenses, wood, candles, postage of letters, etc., from Henry Newton's account. .. £10 8*s.* 6*d.*

July 16. Cash to cleaning the dwelling-house and housekeeping, washing for the preacher, etc.... ... . £5 3*s.* 8*d.*

Rachel then kept the house for the preacher. She was a lady of color; the first person who kept house for the preachers; and she received seven pounds a year.

Asbury and Rachel, Boardman and Creamer, (the sexton,) are all on the same page.

Mr. Asbury was a great man for order and system, and therefore on Saturday, September 6, 1772, he met the society, and proposed certain questions to them. The queries and their answers are full of instruction. It shows us the character of Francis Asbury, which began thus early to develop. It was the foreshadowing of that governing power which was exhibited by him in after years, and was the great cause of his success.

"I. How often shall there be public preaching? Agreed, that it should be on Tuesday, Thursday, and Friday nights, besides the Lord's day; and exhortation on Saturday night.

"II. Shall we have morning preaching? This was agreed to.

"III. Shall we have the society meetings private? This was doubted by some; but I insisted on it, from our rules and Mr. Wesley's last letter,

"IV Shall we make a weekly and quarterly collection? Agreed.

"V. Can any other means be devised to lessen the debt? The debt was £1,100; but no means could be found to relieve it.

"VI. Ought we not to be more strict with disorderly persons? Very little was said in answer to this.

"VII. Shall we have three stewards, for the satisfaction of the society? The majority voted against it.

"VIII. Are we as frugal as we can be? It was thought we were.

"IX. Will the stewards meet me once a week? Agreed.

"X. Do we endeavor to avoid all partiality in the things of God?

"XI. Can we come at the balance of our accounts now, or soon? It was thought we could.

"XII. Who shall stand at the door? Not determined.

"XIII. Shall we meet the society on Sunday nights? This was opposed by some. But I insisted upon its being the best time; and at last it was agreed to for a season.

"XIV. Who shall be the collectors? This was not determined, though debated.

"XV Can the preacher meet the children? Agreed.

"XVI. Can we spread the books? There was but little said on this head, and it was left undetermined."

Such is the account of one of the early official meetings.

At that time there were two stewards, William Lupton and Henry Newton.

Their indebtedness was very heavy, eleven hundred pounds.

They did spread the books. Mr. Asbury sold them, as will be seen by this entry, December 1. 1774:

"By cash received of Mr. Asbury for books £2 19 6."

We have an earlier date: September 12, 1772, six days after Mr. Asbury mentioned the selling of books, is the following:

"By cash received from Mr. Sause for sale of books £7 16 10."

We have similar entries.

Mr. Asbury introduced all the peculiarities of Methodism. He held a "watch-night," New Year's eve, January 1, 1772, one of the first of a long series of watch-nights that have been held in America. It was a time of peculiar solemnity, and the power of God was felt by the people.

Quarterly collections were early introduced. January 22, 1773, they took up a quarterly collection, amounting to thirty pounds, seven shillings, and seven pence.

Mr. Asbury, April 3, 1773, gave this description of New-York: "New-York is a large city, and well situated for trade; but the streets and buildings are very irregular. The inhabitants are of various denominations; but, nevertheless, of a courteous and sociable disposition. There are several places of Divine worship: the Episcopalians have three; the High Dutch one, the Low Dutch three; the Lutherans two; the French Protestants two; the Moravians one; the Methodists one, and the Jews one. The city abounds with inhabitants, but the exact number I could not ascertain." Such was Francis Asbury's

description of New-York in 1773. If he could rise from the dead and re-visit this city, would he not be astonished at the mighty change, physically, morally, and ecclesiastically?

Mr. Asbury is named on the "old book" at different times, as late as 1795, near its close. We shall have occasion to mention him hereafter.

RICHARD WRIGHT.

Mr. Wright was also stationed in Wesley Chapel. During a part of 1772, we find his name very frequently on the "old book."

He was received into the traveling connection in England, by Mr. Wesley, in 1770, and after having traveled one year was sent as missionary to America with Mr. Asbury in 1771.

It is a singular fact that most of the early missionaries Mr. Wesley sent to America, were young men; instead of sending such men as Christopher Hopper or John Pawson, who to weight of talents could add weight of years. Perhaps Wesley thought "old men for counsel, young men for war." Or as the three choirs of the Spartan band were wont to sing:

The Old Men.

"We once were young, courageous in battle."

The Young Men.

"We are so now; if you want us, put us to the proof."

The Boys.

"We will in our intrepidity excel you all."

Mr. Boardman had been but six years in the ministry when he came to America, Joseph Pilmoor only four, Asbury five, and Richard Wright only one year.

Mr. Wright was employed a part of the time, while in the country, in Maryland and Virginia. Mr. Asbury in his Journal (vol. i, p. 28) says, "April 15, 1772. This night Brother Wright came in from Virginia. He gives a flaming account of the work there. Many of the people seem to be ripe for the Gospel, and ready to receive us."

The late Rev. P P Sandford, in his "Wesley's Missionaries to America," (p. 28,) says: "There is some intimation of Mr. Wright's being stationed in the city of New-York in the spring of 1772." Mark, there was merely an "intimation;" there was no certainty; it was not a matter of history. There were no Minutes published then, for there had been no regular conference.

The "old book" settles the question; what was a matter of doubt and uncertainty, is now a matter of record. Thanks to the "old book."

In the "old book," in reference to Mr. Wright, is the following:

First. They paid for his *baggage.*

1773, May 14. To cash paid for Mr. Wright's trunk, £0 8 0

Secondly. Quarterage is the next item, showing that he was not a visitor, but their *regular* preacher.

1772, July 16. To cash paid Mr. Wright, part of his quarterage. £1 14 8

" Sept. 10. To cash paid Mr. Wright, the remainder of his quarterage 5 14 0

Thirdly. They paid his *tax.*

1773, March 3. To cash paid for Mr. Wright's poll-tax £0 8 8

This was a pretty good tax for the parson's head. That was probably taxed, as they found he had nothing else worth taxing.

At the conference in 1773, Mr. Wright was appointed to Norfolk, Virginia; and in the early part of the year 1774 he returned to England. Two years after he located. Mr. Wright was seven years in the work, about half of which time he spent in America.

How different his character, life, and end, from those of his illustrious companion with whom he crossed the Atlantic Ocean. If Francis Asbury had returned to his native land, as Mr. Wright did, his name would have been in comparative obscurity; he would not have written it all over this country, or so high on the pillar of immortality.

It takes time to develop the character of men, as well as circumstances, to bring out their peculiar talents.

CHAPTER XXV.

THOMAS RANKIN AND GEORGE SHADFORD.

Wesley's third regular Missionaries to America — Captain Webb and Wife — Generosity of — Missionaries' Arrival — Mr. RANKIN Superintendent — Why Asbury welcomes them — Rankin's first Sermon — Asbury's Prediction — First Conference — Rankin stationed in New-York — The Itinerancy kept up — Rankin and Boardman — Rankin and the Classes — Rankin and the Love-feast — Revival — Shocked at New-York Extravagance — Prediction — Honorable Testimony concerning Mr. Shadford — Rankin and Asbury — Rankin and John Staples — John Jacob Staples, Jun. — Inventor — His Widow — Young Thomas Staples — Character of — Sick — A Voyage to Europe — Goes to London — Grows worse — Kindly entertained by Mr. Rankin — Kind Attention bestowed — Dr. Whitehead — Young Staples experiences Religion — Dies triumphant — Touching Letter from Mr. Rankin to his Father — Shows the Character of the Man — GEORGE SHADFORD highly honored of God — Great Revival — Moral Miracles — Shadford and Asbury — Shadford in New-York — Name on the "Old Book" — Has Seals to his Ministry in Wesley Chapel — Letter from Mr. Wesley — Characteristic of — Sudden Termination of Mr. Shadford's Labors in America — War — Returns to England — Supernumerary — Cannot be idle — Meets three Classes — His devotional Habits — Dr. Bunting — Death of Shadford.

THE Rev. Thomas Rankin and George Shadford came to America in 1773. They were the third regular missionaries sent by Mr. Wesley. They landed in Philadelphia on the third day of June, and immediately entered on their Master's work. Mr.

Rankin was appointed by Mr. Wesley general assistant, on account of his age, talents, and long service.

Mr. Rankin in his Journal says: "In Bristol I met with Mr. Webb, who had lately come from America. When the work in America came before the conference, Mr. Wesley determined to appoint me superintendent of the whole, and chose my much-esteemed friend and brother, Shadford, to accompany me to that continent. I had proved his uprightness, piety, and usefulness, in several circuits where he had labored with me, and I knew I could depend upon him."

Mr. Rankin gives an account of their voyage. Captain Webb not only urged them to come, but accompanied them across the Atlantic. Mr. Rankin says: "Mr. and Mrs. Webb had taken care to arrange all things respecting our provisions." There was a whole-heartedness and a princely generosity about Captain Webb that I greatly admire. There was not a mean hair on his head or a mean bone in his body.

Mr. Asbury was glad to welcome these missionaries. He says in his Journal, Tuesday, June 3, 1773: "To my great comfort, arrived Mr. Rankin, Mr. Shadford, Captain Webb, and Mr. Y. Mr. Rankin preached a good sermon on these words: 'I have set before thee an open door, and no man can shut it.' He will not be admired as a preacher, but as a disciplinarian he will fill his place."

Mr. Rankin called a conference, which met in Philadelphia, July 16, 1773. This was the first conference held in America. At this conference Mr. Rankin was stationed in New-York and Mr. Shadford in Philadelphia, to change in four months.

Mr. Rankin says in his Journal, Oct. 4, 1773: "I began visiting all the classes previous to my leaving New-York for a season. Upon the whole I have reason to be thankful, and to bless God for what he has done for many of their souls. Brother Boardman divided the labors of this week with me, which was indeed a blessing to the people, as well as my poor tired mind and feeble body. Sunday, 10. Brother B. preached in the morning and I in the evening. I found a measure of liberty, but abundantly more in the love-feast which followed. I would fain hope our gracious God is reviving his work in the hearts of the people. Indeed, from the testimony this evening, I had reason to believe the great Head of the Church was better to us than all our fears. I find several have of late found peace with God, while others are greatly stirred up to seek all the mind that was in Christ Jesus. I also gave notes of admission to several new members."

Mr. Rankin was shocked at the extravagance in New-York, and says: "I was amazed to see the luxury and pride that abounded among the inhabitants of New-York. I was not long in America before I told some of my friends, that if God had any love for

the people in this country he would punish them by some vast affliction, for their great pride and luxury."

Mr. Rankin was absent for a while from New-York and then returned. He says: "Sunday, March 6th, New-York. Preaching in the morning and evening. The congregations were large, and the presence of the Holy One of Israel was in the midst. Surely I shall yet have pleasure in this city to compensate for all my pain. I went through the duties of the ensuing week with pleasure. I observe that the labors of my fellow-laborer, Brother Shadford, have not been in vain. The spirit of love seems to increase among the people.

"Sunday, May 22d. I found freedom to declare the word of the Lord this day, and I trust the seed sown will produce some fruit to the glory of God. We concluded the evening with a general love-feast, in which meeting the Lord's presence was powerfully felt by many persons. Many declared, with great freedom of speech, what God had done for their souls. Some of the poor black people spoke with power and pungency of the loving-kindness of the Lord. If the rich in this society were as much devoted to God as the poor are, we should see wonders done in this city. Holy Jesus, there is nothing impossible with thee."

I have made these extracts because they show the state of religion in the Methodist society in John-

street at that time. It is a part of the history of the cradle of Methodism. Mr. Rankin was a Scotchman. He was a kind of iron man, a very rigid disciplinarian, so straight, that, like the Indian's tree, he leaned the other way. He was more adapted to the other side of the ocean than this. Mr. Asbury and he did not always see "eye to eye." Notwithstanding all this he was a good man, and did good service in training the infant societies in America to be more Methodistical. Mr. Rankin returned to England in the month of June, 1778, after an absence of five years and two months.

When Mr. Rankin was in this country he was kindly entertained at the house of John Staples, one of the trustees we have described. In after years Mr. Staples wrote his name John J. Staples, and as he had a son by the same name, he was called senior.

His son, John Jacob Staples, Jun., was a very great genius, a great inventor. He obtained his first patent from General Washington. Mr. Staples had the honor of securing a patent from every president except General Harrison. He embraced religion in his old age, and united with the Willet-street Methodist Episcopal Church. John Jacob Staples, Jun., was married twice; from his widow I obtained the letter which Mr. Rankin wrote to John Staples, Sen. When Mr. Rankin was in this country Mrs. Staples was blessed with a son, and in honor of their minister he was named Thomas, after Thomas

Rankin. They named another son after a minister, as will be seen hereafter.

Years rolled on. Mr. Rankin returned to his native land. The infant named after him grew up to be a young man. He was wild and reckless, and caused his father many hours of sorrow, and often he would tell him, as the tears trickled down his cheeks, "Thomas, my son, the course you are pursuing will bring down my gray hairs with sorrow to the grave." The health of Thomas was failing, and it was thought best for him to take a sea voyage to Europe. He went to London, but his health was not at all restored and he found a grave in a foreign land. He died at the house of Mr. Rankin. I have the letter Mr. Rankin sent to his father, full of sympathy, giving all the particulars. It has been preserved in the family for over three score years. The letter is dated London, Feb. 20, 1795. I regret I have not room for a letter that does honor to the head and heart of the writer.

He states every particular: the young man's coming to his house, his feeble health, Dr. Whitehead, the physician attending him, and every care being taken of Thomas by Dr. Whitehead, Mr. Sause, Mrs. Rankin, and himself. How they cared not only for his suffering body, but his soul; how he embraced every opportunity to converse and pray with him. His honesty in telling Thomas "he was a dying young man, and begging him, for God's sake, for

Christ's sake, and for his soul's sake, to prepare to meet God." He describes Thomas crying mightily for mercy, "Christ, have mercy upon me, a poor sinner! Thou Prince of Peace, have mercy upon me!" Young Thomas experienced religion and sent word to his father: "Tell my father that the son whom he said would bring down his gray hairs with sorrow to the grave, will reach heaven before he does." He told them he should die at four o'clock. He would exclaim, as the hours rolled slowly along, "Sweet four o'clock, when will it arrive?" When it did, the young man beckoned Mr. Rankin and others to his bedside, and "then lifted up his dying hands, and waved them three times in token of victory and triumph." Mr. Rankin then said to his nurse, who was a very pious woman: "Now I am fully satisfied that he is going to heaven." He wrote to his father: "Your son is no more an inhabitant of this vale of tears. He is now a glorified spirit amid the innumerable company who have washed their robes and made them white in the blood of the Lamb."

This letter exceedingly surprised me. It gave me such a different idea of Thomas Rankin from what I had ever had before. He has been described as an iron man, stoical, destitute of feeling. A letter that breathes more of kindness, sweetness, and tenderness I never read. His conduct toward that prodigal young man shows the kind of heart that beat in his

bosom. His whole conduct toward young Staples shows us more of the real character of Thomas Rankin than anything I have seen.

How mysterious that, eighteen years after Mr. Rankin returned to his native land, a son of one of the early trustees of John-street should wander to his house sick, experience religion, and die there. Mr. Staples showed kindness to Mr. Rankin when he was a stranger in a strange land; years after Mr. Rankin returned this kindness in his attention to Mr. Staples's dying son. "What measure we mete shall be measured to us again." The sickness of young Staples was, no doubt, the means of his salvation. It brought the young prodigal home to his Father's house. Thomas died Feb. 6th, 1795. He was buried in London, it is said at City Road.

Mr. Rankin was the intimate friend of Mr. Wesley. He had his confidence to the last, and was present at his death. Mr. Wesley remembered him in his last will and testament.

Mr. Rankin was very kind to Adam Clarke at the very time young Adam needed a friend, and in his will Mr. Rankin left him some valuable relics that Mr. Wesley had willed to him.

Mr. Rankin died in London in great peace, in 1810, having been forty-eight years in the work of the ministry. He was buried at City Road, near Mr. Wesley.

GEORGE SHADFORD was also stationed in New-York. He entered the traveling ministry in 1768. Mr. Shadford was highly honored of God while in this country. Most powerful revivals accompanied his ministry. His preaching was in the demonstration of the Spirit and with power. Moral miracles were performed, hell's dark empire shook, and victory was proclaimed on the Lord's side. He was a very sweet-spirited brother, and the love subsisting between Mr. Asbury and himself was like that between Jonathan and David.

In regard to his labors in John-street, his biographer says: "Mr. Shadford spent four months in New-York with great satisfaction. He went to that city with fear and trembling, being much cast down with a sense of his unworthiness, and inability to preach to the edification of so polished and sensible a people. But his God was better to him than his boding fears had suggested, and made him the instrument of a blessed revival there. During his short stay at New-York, fifty members were added to the society; several backsliders were restored to their first love; and an earnest desire was excited in many believers for all the mind that was in Christ."*

Mr. Shadford's name often appears on the "old book."

*Methodist Magazine, 1816.

1774, Feb. 4th. By Cash received from Mr. Shadford for two books.. .... £0 10 0
" Mar. 1st. By Cash received from Mr. Shadford for the sale of two books.... .... 0 10 0

By this it will be seen that Mr. Shadford engaged in selling good books.

The following characteristic letter was written by Mr. Wesley to Mr. Shadford, just before the latter embarked for America.

"DEAR GEORGE,—The time is arrived for you to embark for America. You must go down to Bristol, where you will meet with Thomas Rankin, Captain Webb and his wife.

"I let you loose, George, on the great continent of America. Publish your message in the open face of the sun, and do all the good you can.

"I am, dear George, yours affectionately,

"JOHN WESLEY."

How familiar the style of the letter! how brief! how comprehensive! how characteristic! It is purely Wesleyan in its style. The idea of Mr. Wesley "letting Mr. Shadford loose on the great continent of America," was a perfectly original idea. How condensed Mr. Wesley's charge to this missionary coming to America: "Publish your message in the face of the sun, and do all the good you can." What a volume in a single sentence. Mr. Shadford

followed the advice of Mr. Wesley to the very letter. He published his message "in the face of the sun," open, bold, clear; he published it with success. None of Mr. Wesley's missionaries to America were more honored of God, or more useful to man. The name he left behind him was fragrant.

A volume might be written concerning Mr. Shadford. He had a great harvest of souls in America. His labors in this country suddenly terminated by the war of Independence. When hostilities commenced, Mr. Shadford, with a number of Methodist ministers, returned to England. Soon after his return he took the relation of supernumerary. Yet he could not consent to *rust out.* He had the charge of three classes, two of which he met in his own house. Mr. Shadford was in his habits intensely devotional, walking in close communion with God, and enjoying in the richest maturity the "perfect love that casteth out fear." He was emphatically a "living sacrifice." He was an early riser, beginning the day with God. It is said that long before the dawn of the morning, persons passing his house to their work often have heard him engaged in wrestling prayer, or singing the following lines:

"O that I might walk with God!
Jesus, my companion be;
Lead me to thy bright abode,
Through the fire or through the sea.

Then I shall no more complain;
Never at my lot repine;
Welcome toil, or grief, or pain,
All is well, if Christ is mine."

Dr. Jabez Bunting, when stationed in the Macclesfields Circuit, met Mr. Shadford's three classes, and out of a hundred members who were present, more than ninety were clear in their Christian experience, and many of them were living in the enjoyment of the perfect love of God. Cloudless was the sky, and calm the sea, as his weather-beaten bark was wafted in triumph, by the breath of heaven, into its desired haven, March 11, 1816. Mr. Shadford departed this life in Congleton, England, in the 78th year of his age.

CHAPTER XXVI.

JAMES DEMPSTER.

The last of Wesley's Missionaries to America — Preceded by noble Men — Birth-place — Liberal Education — Ten Years in the Work — Has the Confidence of Mr. Wesley — Wesley's Letter to Mr. Rankin — Wesley's Letters to Dempster — Their Style — Wesley's Simplicity and Familiarity — Dempster abandons his Work — Cause unknown — Becomes a Presbyterian Minister — Field of Labor — Twice married — A Son a Methodist Minister — Mr. Dempster's Death — Leaves a good Name behind him.

Mr. Dempster was the last of Mr. Wesley's missionaries appointed to Wesley Chapel. They had been favored with the services of the devout Boardman, the enthusiastic Pilmoor, the laborious Asbury, the youthful Wright, the straightforward Rankin, and the sweet-tempered Shadford. These were no ordinary men, but now the last of this noble class of men is appointed to labor in New-York.

Mr. Dempster had been ten years in the work in Europe, and valuable services were expected from him when he came to this country. He was one of Mr. Wesley's favorites, and he had the most entire confidence in him, as will be seen by his letters. Mr. Dempster was appointed to New-York, on his arrival in America, but for some reason unknown

he abandoned his work before the year passed away, and ceased to be an itinerant Methodist minister.

Mr. Dempster was born in Edinburgh. He was a Scotchman as well as Mr. Rankin. He was educated in the university of his native city. In 1775 Mr. Wesley sent him as a missionary to this country, accompanied by Martin Rodda. Mr. Wesley wrote a letter to Thomas Rankin, dated April 21, 1775. The following is an extract, showing the high estimation in which Mr. Dempster was held by him.

"DEAR TOMMY,—I am glad there is so good an understanding between Jemmy Dempster and you. He is an upright man, and, unless I am much mistaken, a friend to the Methodist doctrine and discipline, etc. JOHN WESLEY."

The following letters were written by Mr. Wesley to Mr. Dempster. They are laconic, written in a familiar manner, and contain judicious advice. They show Mr. Dempster stood high with the venerable founder of Methodism. He addresses him as "Dear Jemmy." This was Mr. Wesley's practice with his intimate friends. In writing to Thomas Rankin he calls him "Dear Tommy;" to Mr. Asbury he styles him "Dear Frankey;" to Samuel Bardsley it is "Dear Sammy." Some think all such familiarity is rudeness, but Mr. Wesley understood true courtesy as well as the best of them.

"BALLIN ROBE, MAY 19, 1775.

"DEAR JEMMY,—That one point I earnestly recommend, both to Brother Rankin and you, and all our preachers; by prayer, by exhortation, and by every possible means to oppose a party spirit. This has always, so far as it prevailed, been the bane of all true religion; more especially when a country was in such a situation as America is now. None but the God of almighty love can extricate the poor people out of the snare. O what need have you to besiege his throne with all the power of prayer! I am, dear Jemmy, yours affectionately,

"JOHN WESLEY."

"NEAR LEEDS, JULY 28, 1775.

"DEAR JEMMY,—Last month I was at the gates of death. But it pleased God just then to rebuke the fever, so that my pulse began to beat again, after it had totally ceased. Since that time I have been gradually recovering strength, and am now nearly as well as ever. Let us use the short residue of life to the glory of Him that gave it! I am yours affectionately, JOHN WESLEY.'

Mr. Dempster's name is on the Minutes of the Conference held May, 1775. In answer to the question, "How are the preachers stationed?" the first appointment is: "New-York, James Dempster." At that time there were two hundred members in

society in New-York. Mr. Dempster's name is on the "old book." He and Martin Rodda were the last regular ministers Mr. Wesley sent to this country.

He had sent them as the Saviour did his apostles, *two and two.* First, Boardman and Pilmoor; second, Asbury and Wright; third, Rankin and Shadford; last, Dempster and Rodda. Had it not been for the Revolutionary War he probably would have sent others, and come himself; for he had an ardent desire to do so. Those who were here would have remained longer, and cultivated this part of Immanuel's land.

All Mr. Wesley's missionaries to this country were stationed in Wesley Chapel, except Mr. Rodda; and all returned to England,* except Mr. Asbury and Mr. Dempster. The plan of Mr. Wesley was to send missionaries to America every two years. But I think the reader is anxious to know what became of Mr. Dempster. He connected himself with the Presbyterian Church. He was a very useful minister among them, and most highly esteemed for his many virtues. He was a single man when he came to this country, but he was married twice in America. He had no children by his first wife, by the second four; one of whom is a talented minister of the Methodist Episcopal

* Some years after Mr. Pilmoor, as we have seen, came back to America.

Church. Things change round in a singular manner. The father leaves the Methodist Church, his descendant returns to it. The one abandons her ministry, the other returns to it. Dr. Sandford informs us, " that Mr. Dempster was for many years the pastor of a Presbyterian Church in the town of Florida, in Montgomery County, New-York, where he continued till his death, which occurred in May, 1803. His remains were deposited near the place where he had for many years exercised the pastoral office, where they now repose; and where, it is said, he still lives in the grateful remembrance of the surviving part of his congregation."*

Thus we see that two out of the eight missionaries Mr. Wesley sent to America left the Methodists; Pilmoor to be an Episcopalian, Dempster to be a Presbyterian. They both loved the New World sufficiently to spend their days here. They were both pastors of Churches for many years, honored and beloved, and both died and were buried in the land of their adoption.

* Wesley's Missions to America.

CHAPTER XXVII.

DANIEL RUFF.

Successor to Mr. Dempster — First American Preacher appointed to Wesley Chapel — Sketch of — Revival — Very Useful — Asbury's description of — Freeborn Garrettson awakened — Converted — Preaches — Ruff encourages him to enter the Ministry — Among the First Pioneers in New-Jersey — Stationed in New-York — Difficulties — War — Battles on Long Island — Cruel Death of Major Woodhull — British take Possession of the City — Declaration of Independence — Disastrous Fire — The Methodist Ministers abandon New-York — Six Years without a Preacher from the Conference.

Mr. Ruff succeeded Mr. Dempster, and was stationed in New-York in 1776. He was the first American preacher appointed to Wesley Chapel; all the others had been from the Old World. Mr. Ruff was one of the earliest preachers raised up in America. He was admitted on trial at the second conference, which was held in 1784, the next year after William Watters, the first Methodist preacher raised up in America, was received. The first year he was appointed to Chester Circuit. Greatly the Lord blessed him on his first field of labor. This we may learn from a few words in Bishop Asbury's Journal. Also the character of the man. "March 4th, 1774. Honest, simple Daniel

Ruff has been made a great blessing to these people. Such is the wisdom and power of God, that he hath wrought marvelously by this plain man, that no flesh may glory in his presence." According to Mr. Asbury, Mr. Ruff was honest, simple, plain, and yet wonderfully successful in winning souls to Christ. Mr. Ruff was one of the early preachers, who was made a blessing to Freeborn Garrettson. He mentions Mr. Ruff in his Journal. This was in 1775. He says: "The enmity of my heart seemed to rise higher and higher. On the Tuesday following, in the afternoon, I went to hear Mr. Daniel Ruff preach, and was so oppressed that I was scarcely able to support my burden. After preaching I called in with D. R. at Mrs. G.'s, and stayed till about nine o'clock."—*Life of Garrettson.*

On his way home on horseback that night, after a most desperate struggle with the enemy, Mr. Garrettson was "accepted in the Beloved." He says: "I knew the very instant when I submitted to the Lord and was willing that Christ should reign over me. I likewise knew the two sins which I parted with last, pride and unbelief."

Mr. Ruff some time after wrote to Mr. Garrettson to take his circuit a few weeks while he went to Philadelphia. He did so. Mr. Ruff first called Mr. Garrettson into the itinerant field. When Mr. Ruff returned home he took his circuit while Mr. Garrettson went to form a new one.

Mr. Garrettson says: "After I left Brother Ruff I wandered along in search of an opening for the word, in deep thought and prayer that my way might be prosperous. I came opposite a gate; the impression was sudden; turn in, this is the place where you are to begin. It was the house of Rev. E. Cooper's mother, and the officer was his step-father. Ezekiel was about thirteen years of age, and as he has since informed me, he received a Divine touch which he never lost, and some years after he was happily brought out to testify of the forgiving love of Jesus, was called to the work of the ministry, and to eminent usefulness in the Church of God.—*Life of Garrettson*, p. 45.

How singular! Mr. Ruff is made a blessing to Freeborn Garrettson, he to Ezekiel Cooper, and Mr. Cooper to hundreds of others. Mr. Ruff also urged Mr. Garrettson to attend the Baltimore Conference, and enter the itinerant ranks. Mr. Ruff was of great service to Mr. Garrettson at that very period when he needed a counselor and friend.

The second year of his ministry Mr. Ruff was appointed to Trenton Circuit, New-Jersey, with John King. They were among the first pioneers in that State, which now has two conferences, and thirty-four thousand members, besides six thousand probationers.

The third year he was appointed to New-York City. His name frequently appears on the "old book" during the early part of the year. This was

a hard appointment for many reasons. One was, the preacher had left the Methodists the year before, and their society was greatly diminished, for they were like sheep without a shepherd. Another reason, the revolutionary troubles were increasing, and New-York was beginning to be the theater where awful tragedies were performed. The curtain was raised, and the actors were performing their parts, at which humanity shudders.

This was the memorable year when the Declaration of Independence was signed. This was the year New-York City was abandoned by the Americans and taken possession of by the British army. Here the British lion shook his mane and roared for many years. This year another calamity befell the city besides war. A most disastrous fire occurred the 20th September, 1776. The fire commenced at the wharf, near Whitehall, and continued to burn till one quarter of the city was destroyed. Trinity Church and the Lutheran Church were consumed. Nearly fifteen hundred houses were burned. The royalists ascribed the fire to incendiaries employed by the patriots. If so, it was similar to the scene at Moscow; though not quite so disastrous.

The battle of Long Island had occurred a short time before; the Americans were defeated, and the British were flushed with victory. In this spirit they had taken possession of York Island. They took Major Woodhull prisoner on Long Island. Major

Baird, the British officer, told him to say, "God save the king." "God save us all," said he; and Major Baird assailed him with his broad-sword, and wounded him so that he died shortly after. This shows the state of things at that time, and we cannot wonder that Mr. Ruff considered it unsafe to remain in New-York, and therefore abandoned a scene of so much confusion and suffering.

Six years rolled away before New-York was named or numbered in the Minutes again, and before another traveling preacher was stationed by the appointing power in Wesley Chapel. We cannot wonder that persons, in reading the Minutes, and seeing the city abandoned by the traveling preachers from 1777 to 1783, have concluded that during that period, as far as Methodism was concerned in New-York, everything was in ruins.

CHAPTER XXVIII.

JOHN MANN.

Sketch of — Birth-place — Marriage — Awakened — Moravian — Captain Webb's Preaching — Beneficial to — Richard Boardman's — Means of his Conversion — Leaves the Moravians — Unites with the Methodists — Reasons why — Mr. Mann a Class-leader — A Local Preacher — Has Fruit — Commencement of the War — Methodist Preachers leave the City — Mr. Mann supplies the Pulpit at the request of the Trustees — Preacher from Philadelphia — Mr. Mann still preaches in the Chapel — Usefulness as Trustee and Treasurer during the War — Leaves for Nova Scotia — Why — Place of Residence — Ordained by Asbury and Coke — Part of the Society remove to Nova Scotia — Their Loyalty — Trustees' Election at the close of the War — Mr. Mann's Name in the Minutes — Mr. Garrettson makes honorable Mention of — Mr. Wesley's Letter to — Death of Mr. Mann.

THE life of Mr. Mann is very peculiar and extraordinary. His history, if properly written, would read like a tale of chivalry. He occupied a position such as no man ever did. His life was one of great extremes and wonderful changes.

Mr. Mann was born in the city of New-York, in 1743, and was married at the age of twenty-one years. He was awakened by the power of truth, and his mother being a Moravian, persuaded the Rev. Mr. Gamble, who was her minister, to receive her son into his Church. He complied with

the request of the mother, and John Mann's name was enrolled on the records of that Church.

But Mr. Mann had not yet found the "pearl of great price," he had not tasted of the "good word of God, and the powers of the world to come;" he had not received "the Spirit of adoption, whereby he could cry, Abba, Father." Young Mann did not obtain that spiritual food among the Moravians his soul so earnestly desired; therefore he frequently went to the preaching-house to hear Captain Webb. The old Christian soldier described Mr. Mann's case more clearly, and showed the remedy provided for the cure of his sin-sick soul, the balm of Gilead, and this induced Mr. Mann to leave the Moravians and unite with the Methodists.

Soon after Mr. Boardman and Mr. Pilmoor arrived in New-York, under a sermon preached by Mr. Boardman, Mr. Mann obtained redemption through the Saviour's blood, even the forgiveness of his sins.

He was appointed class-leader, which office he held for many years. He was an exhorter, and afterward a local preacher, and was on the plan, and used to go to Bloomingdale and Long Island and preach the Gospel, and rejoiced in seeing the fruit of his labors.

In the beginning of the Revolutionary war, the Methodist preachers left the city of New-York, and shortly afterward returned to England. Mr. Mann

was desired by the trustees and leaders of the Society to keep the chapel open in New-York, which he accordingly did for a considerable time. When Philadelphia was taken by the British troops, a way was open for Samuel Spraggs, a traveling preacher in the connection, to come to New-York, into whose hands Mr. Mann delivered up the charge of the society. He continued, however, to preach once a week in the chapel, unless duty called him to labor in some part of the country on the Lord's day. He at the same time attended to his temporal interests, and was greatly blessed in this respect while ministering to the spiritual wants of others.*

Mr. Mann must have been very useful to the little flock during the time that tried men's souls. He was class-leader, trustee, and treasurer of the board all through the Revolutionary war, for his name as such appears on every page of the "old book," during those never-to-be-forgotten years. Then, when the regular ministers left he took charge of the society, preaching in their pulpit till Mr. Spraggs arrived, and then was his assistant, for he continued to preach *once a week* in the chapel.

At the conclusion of the Revolutionary war, severe threats having been thrown out against the loyalists who had taken refuge within the British lines, Mr.

*Memoir of Mr. Mann, written by his brother, James Mann, Arminian Magazine, 1818. His name there is spelt Man; one n is omitted. In the "old book" he wrote it Mann.

Mann thought it his duty to embark, with a considerable number of the society, for the wilds of Nova Scotia. Shelburne was the first place of his residence, where he preached regularly every Lord's day, and sometimes on a week day. The next year he came to Philadelphia, and was ordained by Bishops Coke and Asbury, first deacon, then elder.

We see what became of a part of the society in John-street; they emigrated to Nova Scotia. Some of them had been so loyal to their sovereign they were afraid they would suffer if they remained. We can admire their piety without indorsing their loyalty. The case of Mr. Mann was very singular, inasmuch as he was born in the city of New-York. Mr. Mann's brother's wife is now living in Jersey City, aged about one hundred years. They call her Aunt Betsey Mann.* In the "old book" we have the following record:

"NEW-YORK, *Sept.* 16, 1783.

"At a general meeting of the trustees for the Methodist Preaching-house in this city, Abram Russel and Peter McClain, Junr., are appointed as joint trustees with the subscribers, in the room of Charles White and John Mann, departed the city.

"WM. LUPTON,
"JOHN STAPLES,
"STEPHEN SANDS."

*She died since I made the record.

Mr. Mann's name appears in the Minutes in 1786. Freeborn Garrettson was elder in Nova Scotia, and the preachers stationed there that year were William Black and John Mann.

Mr. Garrettson makes honorable mention of John Mann in his letters to Mr. Wesley, showing how exceedingly useful he was in Nova Scotia. He gives an account of the introduction of Methodism into Liverpool. "Captain D., since gone to heaven, met with Mr. Wesley's tract called 'The Character of a Methodist,' and having a great desire to hear one of the Methodist preachers, he sent to Shelburn, and requested Brother Mann to visit them. Shortly after, Mr. Mann paid them a visit, and many of the people heard him gladly, though much opposed by the Allenites, (Antinomians.) As he went one Lord's day to the meeting-house to preach, a party of these zealous disciples were determined, if possible, to prevent it. Colonel P., a very mild man, and a friend of all religious people, endeavored calmly to reason with them; but to little purpose, until another magistrate spoke more authoritatively, which induced them to relinquish their design, and to permit Mr. Mann peaceably to proceed."—*Life of Garrettson*, p. 172.

In a letter to Mr. Wesley, dated March 10, 1787, Mr. Garrettson says: "Brother John Mann at Liverpool writes: 'I am greatly comforted under an expectation of an ingathering here; the society is very

lively; several added, and several lately converted,' etc. Dear sir, it would cause your heart to rejoice to know what a deadly wound Antinomianism has received in the town of Horton. My dear Master has given me one of the first lawyers in Cornwallis, and his lady.

"P.S. Since I wrote this letter I received one from Brother Mann at Liverpool, saying: 'The Lord has broken in, in a wonderful manner, among the people, especially among the young. Within a few days twenty have been set at liberty; nine were converted one night.' Surely the Lord will do great things for us."

Mr. Wesley corresponded with John Mann. The following letter is found in Mr. Wesley's Works: vol. vii, p. 257:

"London, *June* 30, 1788.

"My Dear Brother,—I am greatly concerned for the prosperity of the work of God in Nova Scotia. It seems some way to lie nearer my heart that even that in the United States; many of our brethren there are, we may hope, strong in the Lord, and in the power of his might; but I look upon those in the northern provinces to be younger, and tender children, and consequently to stand in need of our most anxious care. I hope all of you that watch over them are exactly of one mind, and of one judgment;

that you take care always to speak the same things, and to watch over one another in love.

"Mr. Wrey is a workman that need not be ashamed. I am glad to hear of his safe arrival. Although he has not much learning, he has, what is far better, uprightness of heart, and devotedness to God. I doubt not that he and you will be one, and go on your way hand in hand. Whatever opposers you meet with, Calvinists, Papists, Antinomians, or any other, have a particular care that they do not take up too much either of your thoughts or time. You had better work; keep to your one point, Christ dying for us and living in us; so will you fulfill the joy of, my dear brethren,

"Your affectionate friend and brother,

"JOHN WESLEY."

Mr. Mann died in 1816, at Newport, Nova Scotia, in holy triumph, in the seventy-fourth year of his age. He was a genuine Wesleyan, a great admirer of the writings of Mr. Wesley, and a preacher of the common salvation forty-five years.

CHAPTER XXIX.

METHODISM IN NEW-YORK DURING THE REVOLUTIONARY WAR.

Historical Error concerning the real State of Things — Extracts from Dr. Bangs's History — Extracts from P. D. Gorrie's History — Wesley Chapel not closed — Not converted into Barracks — Evidence — James Mann — Watson's Sketches of Olden Times — The "Old Book" — Sketch of Rev. Samuel Spraggs, Pastor for several Years — Items from the "Old Book" in 1778 — Preachers' Board and Quarterage — Extracts from the "Old Book" showing the State of Things in 1779 — Chapel still open — Pastor's Salary — 1780 — Preaching-house still occupied — Increase of Preacher's Salary — 1781 — Similar State of Things — Samuel Spraggs still the Pastor — 1782 — Edifice still occupied as a Place of Worship — Preacher's Salary — 1783 — Samuel Spraggs still the Pastor — Final Settlement — Further Extracts from the "Old Book," showing the State of Things during the War — Quiet — Wood, Washing, Sugar, Tea, all for Preachers — Repairing Preacher's House — Gallery — Repairing old Parsonage — Lighting the Chapel — Vast Amount of Candles used — Shows the true Condition of Things at that Period — Bible for Chapel — Wood for Classes — Love-feast Tickets — Paid William Lupton.

We have had but little light in regard to Methodism in the city of New-York, during the memorable period of the Revolution. The men of seventy-six have passed away. There are none left to tell us.

Those who have written on the subject seem to have been unacquainted with the real state of things at that time. Therefore the earliest of our historians

erred, and others took it for granted that it was true and followed in their wake.

In the History of Methodism by Dr. Bangs, (vol. p. 119,) we have the following description of thing in New-York at that time: "No preacher wa stationed in New-York this year, 1777; nor do we fin this city among the stations again until 1783, thoug there was a small society of members still there. Th cause of this abandonment of the city for so long time was, that the British troops had it in possessior and had converted the meeting house into barrack for the soldiers, so that it was not possible to occup it for preaching regularly, even had a preacher bee permitted to reside among them. Such are the fat results of *war*, that scourge of humanity."

The doctor having written thus far, adds the fo lowing in a note:

"It is said, however, in a memoir of the Rev. M Mann, a preacher who afterward went to Nova Scotia that for a considerable time during the war, at th request of the trustees and leaders, he held meeting in the chapel in New-York, until he was relieve by the coming of Mr. Spragg, a regular travelin preacher, who came from Philadelphia, after th British took possession of that city. Through th labors of those men of God, a small society was kep together, notwithstanding the difficulties with whic they had to contend in those troublesome times."

My venerable friend the doctor, to whom th

church is so indebted for his valuable history, said to me, that he had been informed that Wesley Chapel was closed during the Revolutionary war, or converted into barracks, so it could not be used as a place of worship. Gabriel P Disosway, Esq., who has written well in regard to Wesley Chapel and the Revolutionary war, told me that he had always understood that the house was used for barracks by the British.

The general impression is that the Methodist house of worship in New-York was closed during the war, or converted into barracks, which prevented its being occupied as a place of worship. In a history of Methodism is the following: "During the war, the Methodist chapel in the city of New-York, while the British troops remained, had been forcibly converted into a soldier's barracks, by which the society was deprived of a place of worship, and the interests of religion suffered materially from this and other causes. Indeed, while the war lasted the Methodist society in New-York became almost extinct."*

The author is a good writer, and has written an interesting history of the Methodist Episcopal Church. What he says here, however, is a mistake; but Mr. Gorrie followed in the wake of others. He only repeats what has been written and said over and over again.

* History of Episcopal Methodism, by Rev. P. D. Gorrie, page 70.

The "old book" would have given the writers alluded to the real condition of things during that never-to-be-forgotten period, when this city was in possession of a foreign enemy for so many long, gloomy years. But it was not in their possession. Dr. Bangs told me he had never seen it, or heard of it before. I do not make these remarks by way of censure; by no means. None are required to make brick without straw, or to write the history of a certain period without materials for that history.

There are several things that have led to such a conclusion. One is, the British army being in possession of the city so long, and everything so unfavorable to religion.

Another, the fact that the stationed minister left at the commencement of the war, and New-York as a station does not appear in the Minutes from 1776 to 1783, and during these long years no minister was stationed in the city. Asbury had to seek an asylum at Judge White's, and spend what he called "dumb Sabbaths." Garrettson and Joseph Hartley were imprisoned, and Caleb B. Pedicord was whipped so that he carried the scars to his grave. Ministers could not travel in safety.

The fearful condition of the other houses of worship in New-York during that period, caused others to conclude that Wesley Chapel was unoccupied also.

All the Presbyterian churches in New-York were used for military purposes. The Middle Dutch

Church in Nassau-street, now the post-office, which is seen in the picture of John-street preaching-house, was used for a prison, in which three thousand Americans were confined. The pews were consumed for fuel. It was afterward used by the British cavalry for a riding-school. The North Dutch Church in William-street was also a prison. The pews were destroyed, and two thousand prisoners were confined there. The Baptist church was converted into a horse-stable. The Quaker meeting-house in Pearl-street was used as an hospital. The French church was used as a prison.

After all this the conclusion was most natural, that Wesley Chapel shared a similar fate with other houses of worship. If it was spared, what could have been the reasons? I can imagine several. One is this, the Methodists were considered not as Dissenters, but part and parcel of the Church of England, using the Prayer-Book and communing at St. Paul's Episcopal Church.

Furthermore, many of the first Methodists were foreigners.

Again: the founder of the Methodists, Mr. Wesley, was known to be a great loyalist, and strongly opposed to the course pursued by the Americans, having written a "Calm Address to the American Colonies." This was the case also with Mr. Fletcher. On the contrary, the Presbyterians, and the Reformed Dutch, and others were opposed to the

mother country. Here I can see reasons why they spared the cradle of American Methodism. Mr. Watson, in his "Sketches of Olden Times in New-York," says: "The Presbyterian clergymen were, throughout the war, zealous to promote the cause of the revolution. The Methodists, on the contrary, then few in number, were deemed loyalists, chiefly from the well-known loyalism of their founder, Mr. Wesley. Perhaps to this cause it was that the society in John-street enjoyed so much indulgence as to occupy their church for Sunday night service, while the Hessians had it in the morning for their own chaplains and people."

The truth is, that while other houses of worship were converted into barracks, prisons, or hospitals, the Methodist preaching-house most mercifully escaped, probably for the reasons we have assigned.

The proof is abundant. James Mann is the first witness I adduce. The reader has only to turn to the chapter on John Mann. The next is Mr. Watson, author of "Sketches of Olden Times in New-York." The third and last is the "old book," from which I shall make liberal extracts; and I am confident that, before we conclude, the reader will be satisfied that we have labored under a mistake in regard to the house being closed or converted into barracks. This volume corrects it, and takes us through the dark ages of Methodism, and gives us a flood of light where we had not before a single ray.

The following items will show the condition of things at that time:

1778, May 15. To interest to Miss Elizabeth Bowden £36 0 0
" " " To a quilt for preaching-house, and wood for do.... .... 3 4 0

This shows the preaching-house was occupied. The quilt was to cover the parson, and the fuel to warm him. It is written "preaching-house;" I presume they meant preacher's house.

1778, May 27. To sundries for preacher. £2 18 6

This shows they had a preacher who needed sundries.

1778, Aug. 7. To cash paid for preacher's washing. £2 2 6

The preacher was on hand, or his clothes would not need to be washed.

1778, Aug. 21. To tea and sugar for preacher.. ... £1 1 8

This looks something like the preacher's keeping house.

1778, Nov. 20. To wood for preacher's room... .. £5 14 0

There was a preacher to warm as well as to feed.

1778, Dec. 4. To carpenter's bill for gallery doors, &c. £4 4 0

Here we see that they were repairing the church and fixing the gallery. This does not look like closed doors.

1779, Jan. 28. To cash paid Mr. Creamer for his negro's attendance as sexton for three months and three weeks..... £2 10 8

This shows the church had been open for months in 1778, and therefore the sexton was employed and paid.

They not only repaired the preaching-house, but the preacher's house, as is evident from the following entries:

1779, Sept. 29.	To Tinman's and Mason's work on little room chimney.	£1	4	6
" Oct. 16.	To one pane of glass for little room...	0	2	0
" Dec. 10.	To cash paid for glazing house windows	0	12	0
1782, ———	Paid carpenter for repairing dwelling-house...	2	0	0

There are other singular records:

1779, Apr. 23.	To postage letter from Mr. Wesley..	£0	2	1

This shows Mr. Wesley kept up a correspondence with the infant society during the war of the Revolution.

1781, March 1.	Paid Mr. Rivington for advertising, Mr. Wesley's letter, &c..... ..	£2	16	0

What this means I cannot tell.

1781, ———	Bible for preaching-house, 64*s*.....	3	4	0

This shows they preached in the house, and that the

"Happy gates of Gospel grace
Stood open night and day;"

And sinners were invited

"To seek supplies,
And drive their wants away."

If the house was closed, what need of a Bible for it? This shows that Bibles were very dear at that time.

1781, Apr. 14. Paid Jns. and Withs for attending the door, 40*s*., and Peter 48*s*. £4 8 0

This shows the door was not shut, but open, and of course the people went in to worship.

1781, July 14. Paid for repairing stoop-steps. ... £2 6 0

This was the stoop in front of the church, and these were the steps by which they ascended on entering the house of God. They repaired them that they might be safe when the people went in to worship.

1781, Dec. 29. To cash paid for three loads of wood for classes..... .. £3 15 0
Do. for riding, sawing, and putting it away 0 19 0

This shows the classes met, and they needed much fuel.

Further evidence that Wesley Chapel was open for Divine service during the war is from the following items taken from the "old book."

1780, Sep. 18. To cash paid for two thousand tickets £6 0 0
1779, July 7. Mason's bill for work done on the house. 5 7 7
" " " Carpenter's bill do..... 2 10 6
" Oct. 27. Cash paid painter for work done on house..... 10 0 0

1780, Mar. 15.	To cash paid for plank, carpenters' work, nails, lock, staples, &c., for fence	£7	17	0
" Oct. 17.	To cash paid William Lupton.... ..	101	10	0
1781, Sep. 16.	Cash paid Mr. Lupton...	88	0	0
" Dec. 1.	Cash paid Mr. Lupton, in full.. ..	13	10	0

These short entries and solitary figures post us up in regard to the real state of things at the time concerning which we have known so little. The first shows the Methodists were holding love-feasts in the midst of the war, and therefore the printing of the two thousand tickets. The next shows the preaching-house was kept in order at that period. The masons, the carpenters, and the painters were at work upon it. They made a fence also. Another item shows that, besides paying the preacher's salary and interest money, they also paid a part of their debt. They paid Mr. Lupton, the "old trustee," in 1780 and 1781, over two hundred pounds. They had owed him ever since the house was built, and he held a bond against them, but the record is made "paid in full."

It may be supposed that I have been very particular, and spent more time over this subject than is necessary. My object has been to correct an old, wide-spread error, in which we have a denominational interest, and to present things in the true light. In a recent work published in England, entitled "Wesley and his Times," by George Smith, the author speaks of the violence of the war, and of the

abandonment of prominent fields; "that no preacher was stationed in New-York—*the Parent Society of American Methodism.* The British army being in possession of the city, the *troops converted the Methodist meeting-house into barracks.*"—P 439. Thus we find a repetition of the old error in the latest history of Methodism.

The lighting of the preaching-house will give us some light on the subject, though over three score years since. The house was not lighted with gas, as our churches now are, neither with oil, as they were a few years ago, nor with camphene, that brilliant but dangerous light, but with *candles.* If the reader will have patience to follow me, he will be convinced the house was open most of the time during the long years of the revolution, for they burned a vast number of candles.

We find the following in the "old book:"

1778, Aug.	21.	To 12 lbs. of candles.....	£ 1	1	0
" Sept.	2.	To 12 lbs. of candles.....	1	1	0
" "	21.	To 12 lbs. of candles.....	1	1	0
" "	"	Candle pole	0	2	6
" Oct.	6.	To 12 lbs. of candles..	1	2	0
" "	24.	To 6 lbs. of candles....	0	13	0
" Nov.	10.	To 123 lbs. of candles for preaching house.	17	11	0
" "	27.	To 57 lbs. of candles for preaching-house, at 3*s*.....	8	11	0
" Dec.	4.	To 42½ lbs. of candles for preaching-house.....	6	7	6

1779, Mar. 17.	Cash paid for candles.....	£4	9	0
" Apr. 14.	To two boxes of candles.	19	4	0
" Sep. 29.	To 150 lbs. of candles, at 2*s.* 2*d.*.	16	5	0
1780, Apr. 18.	To cash paid Samuel Mabet for candles	10	2	6
" Sep. 11.	Box of candles for preaching-house ..	4	1	8
" Nov. 2.	To cash paid for one box of candles .	10	6	3
" Dec. 1.	To cash paid for 225 lbs. of candles, at 1*s.* 7*d.*..	17	8	9
1781, Aug. 20.	To cash paid for six boxes of candles and cartage..	19	8	3
" Sept. 24.	To cash for candles, paid Mr. Spraggs	0	16	8
" " 11.	Snuffers for house...	0	4	0
1782, Jan. 3.	To cash for candles, by Mr. Spraggs..	1	2	6
" " 28.	To cash paid Peter, 74*s.* 8*d.*; 164 lbs. of candles and cartage, at 1*s.* 7*d.* is 262*s.* 2*d.*..	16	16	10
" Feb. 4.	Paid for globe head, 48*s.*; oil jug, etc., 21*s.* 1*d*...	3	9	1
" Aug. 31.	To two boxes of candles and cartage	9	5	0
" Nov. 22.	To 129 lbs. of candles at 2*s.* 6*d.* ..	16	2	6
	Cartage	0	1	0
" Dec. 10.	Paid George Schmebxel, for 12 lbs of candles.	1	1	0
1783, Mar. 4.	To cash for 72 lbs of candles at 2*s*...	7	4	0
" May 20.	Cash for candles.....	4	9	4½
" " 13.	Cash, 18 lbs of candles	1	16	0

The record shows the multitude of candles used in the preaching-house, which gives overwhelming evidence that the church was open, and not closed or occupied for barracks.

CHAPTER XXX.

METHODISM IN NEW-YORK DURING THE REVOLUTIONARY WAR: SAMUEL SPRAGGS.

Samuel Spraggs — Sketch of former Fields of Labor — Brunswick Circuit — Philadelphia — Succeeds Thomas Rankin — Name mysteriously disappears from the Minutes — Reappears — Why he came to New-York — Pastor of Wesley Chapel — No Two Years' Rule would apply to him — His Name on the "Old Book" when mentioned first — His Salary in 1778 — His Salary and other Expenses in 1779 — His Salary in 1780 — His Board and Quarterage in 1781 — His Board and Quarterage in 1782 — Board and Quarterage in 1783 — Total Amount received while in New-York.

THE reader, no doubt, would like to know more of Samuel Spraggs, who acts so conspicuous a part in New-York, for so many years, during those fearful times that tried men's souls and bodies, and that tried the Church.

Mr. Spraggs was admitted on trial at the second Conference, held in Philadelphia, May 25, 1774. At that time there were but seventeen Methodist preachers, and two thousand and seventy-three members, in the American connection. He was admitted with William Duke, John Wade, Daniel Ruff, Edward Drumgole, Isaac Rollins, and Robert Lindsay.

His first appointment was Brunswick Circuit. The salary of a Methodist preacher at that time was six pounds (Pennsylvania currency) a quarter, and his traveling expenses. He must have stood high with his brethren, for the next year he was appointed to Philadelphia. He succeeded Thomas Rankin, the superintendent. This speaks well for the talents of Mr. Spraggs, and for the confidence his brethren had in one who was in the second year of his ministry. He was reappointed to Philadelphia the next year, which shows the success of the first, when we consider the frequent changes at that time in the ministry.

In 1777 he was preacher in charge on Frederic Circuit, and had for his colleague the excellent and eloquent Caleb B. Pedicord, of precious memory. The next year his name strangely disappears from the Minutes. Nothing is said about him, that he *withdrew* or *desisted* from traveling. However the question, "Who desist from traveling?" was not asked till the next year.

Six years pass away before Mr. Spraggs's name is found again in the Minutes. In 1783, in answer to the question, "Who act as assistants this year?" we have the names of *Samuel Spraggs*, and thirty-eight others; and among the appointments for that year, we find in *New-York* "Samuel Spraggs, John Dickins." His name appears first, as the preacher in charge.

The next year John Dickins was appointed to New-York without a colleague, and Samuel Spraggs's name disappears as strangely as it made its appearance the year before. Though it mentions the names of four preachers who desisted from traveling that year, all is silent concerning him, and his name thus mysteriously disappears from the Minutes forever.

We call your attention to the pastor of Wesley Chapel and his salary. Mr. Spraggs was a pastor to whom no two years' rule would apply, for he was there over five years in the midst of the Revolutionary struggle. His salary was not very large at first, but was increased as years rolled on.

In 1779 Mr. Spraggs's name is first mentioned in the "old book," though he was preaching in New-York in 1778, but is called "the *preacher*."* Now let us notice his salary:

1779, Feb. 26.	To cash paid Samuel Spraggs for his quarterage.. .. ..£	6	8	0
" " "	To contingent charges for preacher...	3	12	0
" Mar. 17.	To 1 Loaf sugar for preacher	1	7	11½
" Apr. 23.	To washing for preacher....	1	12	0
" " "	To cash paid to Samuel Spraggs for quarterage...	6	8	0
" " "	To contingent charges for preacher..	3	12	0
" May 20.	To 1 Loaf sugar for preacher's use.	1	6	5

* In the Minutes the name is spelt "Spragg," without the final s, but in the "old book," where it occurs many times, it is spelt *Spraggs.*

1779, Aug.	1. To cash paid Samuel Spraggs for board and quarterage..... ...	£15	0	0
" "	27. To cash paid for preacher's washing.	3	16	0
" Nov.	5. To cash paid Samuel Spraggs for board, quarterage, and washing.	27	16	8
1780, Feb.	1. To cash paid Samuel Spraggs for board and quarterage.	25	0	0
" April	27. To cash paid Mr. Spraggs for board and quarterage...	34	14	0
" June	1. To cash paid Mr. Spraggs.. ..	10	0	0
" August	1. To cash paid Mr. Spraggs for board and quarterage..	34	5	4
" Oct.	30. To cash paid Mr. Spraggs for board and quarterage....	34	5	4
1781, Feb.	2. Paid Samuel Spraggs for board and quarterage....	34	5	4
" May	1. Cash paid Samuel Spraggs for board and quarterage...	34	5	4
" Aug.	4. Paid Samuel Spraggs's board and quarterage....	34	5	4
" Nov.	1. Paid Mr. Spraggs for board and quarterage....	34	5	4
1782, Feb.	1. Paid Mr. Spraggs for board and quarterage.	34	5	4
" May	1. Paid Mr. Spraggs for board and quarterage	34	5	4
" July	2. Wood for the preacher's room, allowed by the trustees for the ensuing winter....	21	13	6
" July	29. Paid Peter 24*s.*, paid Mr. Spraggs for board and quarterage, 34*l.* 5*s.* 4*d.*	35	9	4
" Nov.	2. To cash to Mr. Spraggs for board and quarterage.....	34	5	4
1783, Feb.	1. S. Spraggs for board and quarterage...	34	5	4
" May	1. Mr. Spraggs for board and quarterage.	34	5	4

1783, June 21. Sundries bought for preacher's use.	£5	11	11
" July 10. Paid balance due to Mr. Spraggs...	18	9	0

It will be seen that Mr. Spraggs received a very good salary, over thirty-four pounds a quarter, one hundred and thirty-seven pounds a year, much better than some of his brethren received in after years.

His salary was paid him very regularly from May, 1778, to June 10, 1783, over five years in succession, during the Revolutionary War, and while the British were in possession of the city of New-York, and the city was under martial law.

CHAPTER XXXI.

METHODISM IN NEW-YORK DURING THE REVOLUTIONARY WAR, CONCLUDED.

Statistics showing how the Trustees and Stewards raised the Money to meet their Liabilities — "Old Book" solves the Mystery — Public and Class Collections — Amount of in 1778 — Public and Class Collections in 1779 — Public and Class Collections in 1780 — In 1781 — In 1782 — In 1783 — Whole Amount paid to Mr. Spraggs — Collections during the War greater than before or after — Probable Cause — Large Audiences at Wesley Chapel — British Officers and Soldiers attend — Statistics full of Instruction, though very dry — Lessons we may learn from them — Mr. Spraggs highly esteemed — His Namesake — His spiritual Son, Richard Leycraft — First Methodist in Newark — Oldest Methodist in New-York when he died — Mr. Spraggs leaves New-York — Becomes an Episcopal Minister — Settles in Elizabethtown — Dies there — Marble Tablet.

In reading the vast amount the Methodists of Wesley Chapel paid out during the memorable years of the Revolution, as we have seen in the preceding chapter, we wonder where they obtained the money to pay the preacher's salary, to pay part of their debt, and their incidental expenses. In looking at the "old book" the question is most satisfactorily answered in black and white. The official men kept an exact account of their receipts as well as their disbursements, and although nearly seventy years

have rolled away since it was written, and the writers have long since gone down to the grave, it is now so plain and simple that a child can read, and the wayfaring man need not err.

We have the collections of all the years of the war. Those of 1776 and 1777 are not as large as the following years, and the record not quite so full. We must recollect Daniel Ruff left the city when the British took possession of it, and John Mann preached gratuitously till Samuel Spraggs came; so we should not expect as full an account at that period, as Mr. Mann had no salary to record.

I will now make extracts from the "old book," showing the money taken during those years.

The reader will be surprised at the amount received from the classes; still more when he looks at the public collections. In order to get a correct idea, remember the account is not kept in dollars and cents, but in pounds, shillings, and pence.

1778, Aug. 7.	Cr. by collections from May 17 to the present date..	£48	3	3
" "	By class collections from May 17 to the present date...	5	11	3

This was not quite three months, and yet the collections were over fifty-three pounds.

1778, Nov. 27.	By collections from August 7th to this date.....	£82	6	9
" " "	By class collections from do. to do....	6	13	6
		£89	0	3

Here was eighty-nine pounds received in little over three months.

1779, Jan. 9.	By collections from Nov. 27 to this date	£38	6	11
" " "	By class collections from ditto to ditto	2	4	8
1779, May 1.	By public collections from the 9th of Jan. to this date	90	14	3
" " "	By class collections from Jan. 16 to present date	12	1	5

A little over three months, and yet the collections amounted to over one hundred pounds, more than two hundred and fifty dollars. This was enormous.

1780, Mar. 14.	By public collections from 26th Nov. to present date	£68	7	11
" " "	By class collections from ditto to ditto	16	19	5
" June 20.	By public collections from 14th March to this date	78	17	10
" " "	By class collections from ditto to ditto	19	1	4
1781, Jan. 3.	By public collections from 20th June, 1780, to present date	156	19	2
" " "	By class collections from ditto to ditto	39	0	4
1782, Jan. 3.	By public collections from Sep. 24, 1781, to this date	103	1	10
" " "	By class collections from ditto to ditto	14	19	3
" Aug. 5.	By collections from Jan. 3d to this date	182	16	0
" " "	By class collections from do. do.	34	18	10

These were very large collections and class money in seven months, over two hundred and seventeen pounds.

1782, Nov. 23.	By public collections from Aug. 5th to this date...	£93	6	11
" " "	By class collections from ditto to ditto	19	3	6
1783, Feb. 4.	By public collections from 23d of Nov. to this date.....	93	3	9
" " "	By class collections from ditto to ditto	14	11	6
" June 17.	Public collections from 4th March to this date...	75	17	11
" " "	Class collections from ditto to ditto.	13	18	1
" July 2.	Public collections from 17th June to this date.....	7	9	10
" " "	Class collections from ditto to ditto.	1	10	6

This was up to the time when the trustees settled finally with Mr. Spraggs, and Mr. Dickins was the preacher in John-street. After the 10th of July we do not find the name of Mr. Spraggs. They paid him £557 pounds, or $1,302 50, while he was with them; and we see how the money was raised, namely, by public and class collections.

Most of the Churches in the city being closed or converted into barracks, must have greatly increased the congregations at the Methodist preaching-house, and this vastly increased their public collections. This is the only way I can account for their magnitude. They were much larger during the war than before or after. They paid their preacher a larger salary during the war than they did before the war, or after peace was proclaimed. The British officers attended as well as soldiers, and no doubt contributed most liberally, and this enlarged the collections.

There is much historical information to be obtained from these dry statistics concerning Methodism in New-York during the time of the war of the Revolution. These figures, dry and uninteresting as they may be to many, will be read over with delight by those who love early Methodism, and are fond of historical accuracy.

From the preceding extracts we learn:

1. That it is a mistake that Wesley Chapel was closed or converted into barracks during the revolutionary war. This volume corrects it, throwing a flood of light on that part of the history of Methodism that was as dark as a starless midnight.

2. That there was a regular Methodist organization kept up in John-street Church during the war. The old Methodist fort was not abandoned, neither were its guns spiked.

3. That, notwithstanding no minister was appointed to Wesley Chapel by the Conference for six years, they were favored with the regular ministry of the word during the whole time of the revolutionary war. The former part by John Mann, and during the latter by Samuel Spraggs.

4. That they paid their preacher a good salary, and did it promptly.

5. That their audiences must have been very large, or their collections would not have been as great.

6. That their classes must have been well attended,

or they would never have paid such an amount of class-money.

Finally. That they were Methodists, attending to all its peculiarities, such as love-feasts, class-meetings, etc.

The preacher's house was kept in order, and occupied by the preacher; and his expenses were paid, and the sexton's salary, showing the house was open, or what necessity for the services of a sexton?

Mr. Spraggs occupied a very peculiar position, and was very highly esteemed. I have an old volume in my possession, that was published in 1754. It contains the family records of Mr. John Staples, one of the early trustees of John-street church. From it I copy the following: "Our son, Samuel Spraggs, was born the 10th of September, 1781."

This infant was born during the revolutionary war. Mr. Spraggs was the pastor of John Staples, and his excellent wife, Mary, and they esteemed their minister so highly they named their child after him; and though the name is homely, yet as they regarded highly the minister, they wished their child to perpetuate his name.

Mr. Spraggs was said to be a good preacher, and somewhat useful. Among those converted to God under his ministry was the late Richard Leaycraft. Samuel Spraggs was his spiritual father, and Mr. Leaycraft used to speak of him in the most affectionate manner. I have heard him describe the

days of old. Mr. Spraggs received him into the Church.

Mr. Leaycraft moved to Newark, New-Jersey, and was one of the first Methodists in that city, and the first to open his house to welcome Methodist preachers. His house was the home of the weary itinerant. Bishop Asbury and the early preachers put up with him. Neither did they "eat him out of house and home," as some have expressed it. He was prospered in spiritual and temporal things, and amassed wealth. He died from old age:

"The weary wheels of life stood still."

When he died he was the oldest member of the Methodist Church in New-York, if not in the United States. Believing the reader would like to see the autograph of the oldest Methodist in New-York at the time he died, I give his fac-simile.

Soon after Rev. John Dickins came to New-York Mr. Spraggs left the city. He then withdrew from the Methodist Church, and joined the Episcopalians. The cause of his withdrawing is unknown. He became pastor of the old Episcopal Church in Elizabethtown. He died and was buried there, and in that venerable church is a tablet erected to his memory.

CHAPTER XXXII.

METHODISM IN NEW-YORK AT THE CLOSE OF THE WAR.

Hostilities cease — Independence of the Colonies acknowledged — New-York evacuated by the British — How long they had Possession of it — American Troops enter the City — General Washington and Governor Clinton, and the Procession — General Knox and the Officers of the Army — Festive Scenes — Splendid Banquet — Brilliant Fire-works — Washington's Farewell to his Companions in Arms — Affecting Scene — Tories and Loyalists obliged to leave the City — Property confiscated — Churches and their Pastors who have been scattered re-united — Wesley Chapel — Samuel Spraggs — Rev. John Dickins — Asbury and Dickins — Mr. Spraggs leaves the City — Singular Items in the "Old Book" — Parsonage refitted — Preacher's Wants supplied — Charles White, Treasurer of the Board and Steward, resigns — Leaves New-York — The Reason why — New Election of Trustees — Review of the former — Francis Asbury's first Visit to New-York after the War of the Revolution — His Description of the Condition of Things at that Time.

THE unhappy war that had been waging for many years between England and the colonies, was brought to a termination this year. Hostilities ceased the 19th of April, 1783, and on the 30th of September the independence of the colonies was formally acknowledged and ratified.

The British captured New-York City the 15th of September, 1776, and kept possession of it till the

25th of November, 1783, when the British troops evacuated the city. This was a joyful day to multitudes, and is celebrated annually. It is familiarly called *Evacuation Day.* Those who had been driven from their homes and firesides, now returned to enjoy the peaceful possession of them, while the property of Tories and Loyalists was confiscated, and they suddenly left the country, not only for their country's good, but also for their own, leaving all they had behind them, glad to escape with their lives.

The American troops entered the city as the British embarked from the lower part of it. The military and civil authorities made a formal entry. General Washington and Governor Clinton, with their suits, on horseback, led the procession, escorted by a troop of West Chester cavalry. Then came the lieutenant governor and members of the council, Genenal Knox and the officers of the army, the speaker of the Assembly, and a large number of citizens on horseback and on foot.

There was great festivity and rejoicing in the city. Splendid banquets, then splendid fireworks. Thus ended this day of excitement, festivity, and joy. A few days after, Washington bade adieu to the city and his brave companions in arms, amid the manly tears that rolled down manly cheeks.

Many of the churches suffered during this long period that tried men's souls and bodies. Many of the shepherds and their flocks that had been long scat-

tered, returned to worship together the God of their fathers. The dove was seen with the olive leaf in its mouth.

The Methodist Church in the city of New-York, we have seen, was far more highly favored than her sister churches during the Revolution. When they were closed, their seats torn out, or used as barracks or hospitals, Wesley Chapel escaped.

In 1783, we find Samuel Spraggs and John Dickins stationed in John-street. Mr. Spraggs's name had not appeared in the Minutes for several years, though he had supplied New-York. He had been in John-street over five years, and might have acquired such an influence that the conference thought it good policy to name him with Mr. Dickins. He remained, however, but a few months, and then took his departure. July 10th they settled with him in full, and as far as he is concerned the record is complete.

Before the war they numbered over two hundred members, now only sixty. Some of them emigrating to Nova Scotia with John Mann and Charles White, reduced the society, so that it had less members than during the war.

Mr. Asbury was in North Carolina, April 5, 1783, where he heard the news that peace was confirmed between England and America, and says in his Journal: "This day I prevailed with Brother Dickins

to go to New-York, where I expect him to be more useful than in his present station."

In June Mr. Dickins arrived in New-York, and entered heartily upon his work, watching for souls one that must give an account. The trustees and stewards were just as particular in their accounts before the war.

In the "old book" we find the following:

1783, June 23.	Clothes brush, 4*s.*, black ball and brushes, 3*s.*, flannel, 8*s.*, and cash, 2*s.*, for preacher's use	£0	17
" June 24.	To cash to Mr. Dickins.	5	12
" " 30.	To cash to Mr. Dickins three guineas	5	12
" July 1.	To cash paid Mr. Marchington for sheets, table cloths, towels, etc....	6	12
" July 11.	Sundry kitchen furniture for Mr. Dickins	2	7
" July 18.	A chest of drawers for preacher's residence	1	16
" " "	To Mr. Dickins for four weeks' board	11	4
" " 26.	Bottoming six chairs for the house at 4*s.* 6*d*....	1	7
" Aug. 18.	To Mr. Dickins, for four weeks' board	11	4
" Sept. 13.	To Mr. Dickins's quarterage.....	10	0
" " "	To two weeks' provision for Mr. Dickins	5	12
1784, March 22.	To one *saucepan* for preacher's house	0	7
" " "	To one pair of *andirons*	0	16
" April 7.	To John Dickins, his quarterage, due 21st of March.....	10	0
" June 21.	To John Dickins, his quarterage....	10	0
" " 28.	To fourteen weeks' provision	33	12

From the first item it would appear, as a new preacher had come, the people wished to fix up, and wished to fix up their pastor also.

The "black ball" reminds us of other days; it was not blacking, nor patent leather that needs no polishing, but black ball.

Another item shows us how they replenished the old parsonage, to make the minister comfortable. "The sheets," "table-cloths," "towels," "sundries," the "chest of drawers," the "saucepan," and "andirons," and the "bellows," all speak for themselves.

Their rigid economy is also seen; they repaired or "bottomed six chairs;" they had been used some time, and were superannuated. They also "repaired a bedstead," paying one pound and four shillings for it. A query arises, If it cost so much to repair a bedstead, what would a new one have been worth?

There are other singular entries this year in the old volume.

1783, June 10. Paid Mr. Aymar, for his negro Peter. £40 00 0

We will have the sequel to this by and by.

1784, Jan. 5. To eleven weeks' provision in advance. £30 16 0
" " 20. To printing elegies and rules. .. 6 0 0

They were well off, if they were able to pay in advance. They were Methodists, determined to live by rule.

There was a change in the board of trustees and stewards this year.

Charles White's name as treasurer, or assistant treasurer, had been on the "old book" from 1777 to 1783, and now it appears for the last time. This is the last entry:

1783, Sept. 13. To cash paid to Mr. Charles White, balance due to him as steward.... £1 17 5.

He was now to bid adieu to his brethren, with whom he had been associated since the birth of American Methodism. He came from Dublin with Richard Sause very early, and was one of the original subscribers. He had been identified with Wesley Chapel from the first. He had been associated with the Methodists in John-street for nineteen years, having worshiped with them in the rigging loft before the preaching-house was built.

Mr. White prepared the branches for lighting the preaching-house for many years. We have a receipt from him on the second page of the "old book," which reads thus:

Received, New-York, April 6, 1770, of Mr. William Lupton, seven pounds and 5*s.* 6*d.*, for branches, etc., for the Methodist preaching-house.

£7 5*s.* 6*d.*

He left New-York for Nova Scotia with John Mann.

It will be remembered that Mr. Boardman, on his arrival, appointed seven trustees. After Mr. Boardman and others left, the remainder of the board, consisting of William Lupton, James Jarvis, and Henry Newton, chose John Mann, John Staples, Samuel Selby, and David Johnson as trustees, in the place of Richard Boardman, Joseph Pilmoor, Thomas Webb, and John Southwell, removed from the city. Two other trustees were added, Stephen Sands and William Essenworth.

This board differed from that appointed by Mr. Boardman. That was appointed by the preacher; this was chosen by the trustees. Three ministers were members of the former, in the latter they were all laymen. The former consisted of seven, the latter of nine. At a subsequent election, Charles White and Richard Sause were elected.

After John Dickins arrived, and John Mann and Charles White left for Nova Scotia, on the 16th of September, 1783, at a general meeting of the board, the trustees appointed Abraham Russel and Peter M'Clain, Jun., joint trustees with them, in the place of John Mann and Charles White, removed from the city. On the 13th of September they had a final settlement with Mr. White, and three days after they elected some one to fill his place.

This is the first time Abraham Russel's name, that long-tried and faithful servant of the Church, appears on the "old book," but not the last. It occurs hund-

reds of times after. He was elected at the close of the war, before the British left the city.

Bishop Asbury had not been in New-York for years. On the 25th of August, 1783, he made it another visit. He says: "When I arrived there I found John Dickins preaching."

Mr. Dickins was a great favorite with Mr. Asbury. He had desisted from traveling, or located, as we now express it; and Mr. Asbury had urged him to enter the traveling ministry, and to take the station in New-York, which was in need of just such a minister.

The bishop preached on Wednesday, and says: "I was close and searching, and a few felt it; a little of the good old spirit yet prevails among these people. We had generally preaching morning and evening, and I trust the seed will not all be lost."

The bishop rejoiced that, notwithstanding the scenes through which they had passed, and the trials they had endured, "a little of the good old spirit prevailed among them;" that is, there were a few names in New-York who had "not defiled their garments."

"*Sunday*, 31.—In the evening I thought it necessary to put them on examination, whether they were Christians or not. I spoke on 2 Corinthians xiii, 5. I was much led out; a power went forth, and I hope some real good was done."

CHAPTER XXXIII.

METHODISM IN NEW-YORK IN 1784: JOHN DICKINS.

Wesley Chapel — John Dickins re-appointed — His Salary — First Married Preacher stationed in New-York — Family reside in the old Parsonage — Items on the "Old Book" — Mr. Asbury's Visit — Liberality of the Trustees — Band Rules — Arrival of distinguished Strangers — Doctor Coke — Richard Whatcoat — Hospitality of Stephen Sands — Interview between Dr. Coke and John Dickins — Plan proposed — Approved of — Dr. Coke encouraged — Dr. Coke preaching in New-York — Meeting of Coke and Asbury — Christmas Conference called — Meet in Baltimore — Dickins's Expenses to Conference — Has the Honor of giving a Name to the Methodist Church — Thomas Ware's Testimony.

In the spring of 1784, Mr. Dickins was re-appointed to New-York. The record on the "old book" is very full, and his name occurs scores of times. They did not put his board and quarterage together, as in the case of Samuel Spraggs, but they paid Mr. Dickins ten pounds a quarter salary, and so many pounds for provisions. All the other preachers had been single men. Mr. Dickins was the first man of family stationed in Wesley Chapel; his the first minister's family that resided in the parsonage.

This year the trustees paid for "two prayer books," showing prayer books were then used in

Wesley Chapel, and they paid many pounds to "constables" to protect them while worshiping. This exhibits a very bad state of morals in New-York at that time. They papered the preacher's room. Mr. Asbury visited them in September, and they gave him six pounds. They kept an account of the most minute things; paid one shilling for an "extinguisher," and another for "mending a shovel."

In 1785, April 22d, we have the following: "To cash paid Brother Dickins for six months and three weeks' allowance, at one hundred pounds per annum, commencing the first of October, 1784." His salary, according to this, was one hundred pounds a year. This was not as much as they had given Samuel Spraggs during the revolutionary war.

Band meetings were held, therefore the following:

1785, Jan. 8. To one hundred band rules.... ..... £0 8 0

Mr. Asbury will give us light on the condition of things in New-York at that time. It was a little more than a year since Mr. Asbury had visited his brethren in New-York, and he seemed so pleased, that I transcribe what he says in reference to it in his Journal. "*Friday*, August 27, 1784. We took the stage from Newark and reached York about eight o'clock. At York we found the people alive to God; there are about one hundred in society, and with those in Philadelphia, to my mind, appear more

like Methodists than I have ever yet seen them. My first discourse was for the benefit of poor stragglers, who have not yet returned to the fold: the subject chosen was Rev. iii, 1–4. *Sunday*, 29 I preached for the benefit of poor sinners on Job xxi, 15. *Monday* 30. My soul is alive to God; I visited, prayed, read, wrote, met the classes, and in the evening preached. I have found great fellowship and consolation in the classes. *Monday*, September 6. I took leave of my dear friends in New-York; they showed their love in deed and in truth, liberally supplying me with what is necessary."

The New-York Methodists often supplied the bishop's wants, and even anticipated them, and no wonder he was grateful. They never permitted Francis Asbury to go away from the city empty handed. At that day as well as in succeeding years, they were not only "given to hospitality," but distinguished for their liberality. Freely they had received, freely they gave. That very year, December 6, is the following on the "old book:"

To cash for a truss for Brother Cox..... ..... £0 16 0

This was the excellent Philip Cox. The brother was afflicted, and they tried to relieve him.

This year was to the Methodists in America a memorable one, the commencement of their existence as a Church. In the autumn Mr. Dickins and the New-York Methodists were most agreeably surprised

by the arrival of the distinguished strangers Mr. Wesley had sent to this far-off land.

The third of November, 1784, Dr. Coke, Richard Whatcoat, and Thomas Vasey landed in New-York. It was the doctor's first visit to this New World. His biographer says: "Dr. Coke's first care was to find out the Methodist preaching-house. A gentleman who, although not a Methodist, conducted him to the house of Mr. Sands,* where he took up his abode, and found himself in a region of hospitality and friendship. The intelligence of his arrival soon brought to the house the traveling preacher† in that city. To him Dr. Coke unfolded the plan which Mr. Wesley had adopted for the regulation and government of his societies. And it was no small consolation to him to learn that the plan met his entire approbation; and so confident was he (Mr. Dickins) of Mr. Asbury's concurrence, that he advised the doctor to make it public throughout all the societies, being fully assured that the name of Mr. Wesley would impart a degree of sanction to the measure, which would disarm resistance, even if any were apprehended. But that nothing might be done precipitantly, Dr. Coke declined to carry the advice into execution, until he had seen Mr. Asbury, to whom he had a particular message,

* This was Stephen Sands, at that time one of the trustees of the Methodist preaching-house.

† This was the Rev. John Dickins.

DRAWN BY A.J. SCOTT. T.B. WELCH.

BARRATT'S CHAPEL, KENT COUNTY, DELAWARE.

although they were personally unknown to each other, that they might act in concert, and take no step that should not be the result of calm deliberation. Having taken this prudent resolution, Dr. Coke, after preaching a few times in New-York and vicinity, took leave of a friendly and affectionate people, and directed his course to Philadelphia."

First. From this we see that John Dickins was the first Methodist preacher who had the honor of welcoming Dr. Coke to this New World; the first that formed his acquaintance, that enjoyed his friendship.

Second. John Dickins was the first Methodist preacher to whom Dr. Coke unfolded the plan for the organization of the Methodist Church. The first that indorsed and approved it. And he assured Dr. Coke that it would meet with the approbation of Mr. Asbury. Mr. Dickins's approval, and his confidence in Mr. Asbury's concurrence, afforded Dr. Coke great consolation.

Third. Wesley Chapel in John-street was the first place in America where the distinguished and eloquent doctor preached the "glorious Gospel of the blessed God." He not only preached once, but a "few times."

Mr. Dickins had the privilege of hearing the doctor's first sermon preached in America, and that before Asbury saw or heard him. Mr. Asbury and Dr. Coke met at Barrat's Chapel on the 14th

of November. There they formed the plan for calling the famous Christmas Conference, which resulted in the organization of the Methodist Episcopal Church. That was a wonderful meeting of great hearts and kindred spirits.

December 8th, 1784, is the following entry in the "old book:" "To cash paid Bro. Dickins for expenses to Conference, six pounds." This must have been his expenses to the Christmas Conference held in Baltimore, Dec. 25th, 1784, when the Methodist Episcopal Church was organized, and Bishop Asbury ordained superintendent. Sixty out of the eighty-three traveling preachers in the connection were present.

Mr. Dickins was elected and ordained *deacon* at that conference, with two others, Caleb Boyer* and Ignatius Pitman. Twelve were elected elders, most of whom were consecrated.

Mr. Dickins had the honor at that conference of giving to the Methodist body the title of *Methodist Episcopal Church.* Thomas Ware says: "After Mr. Wesley's letter declaring his appointment of Dr. Coke and Mr. Asbury as joint superintendents of the Methodists in America had been read, analyzed, and cordially approved by the conference, the question arose, 'What name or title shall we take?' One proposed, I think it was John Dickins, that we should adopt the title of Methodist Episco-

*Mr. Boyer was elected, but not ordained.

pal Church. Mr. Dickins was, in the estimation of his brethren, a man of sound sense and sterling piety; and there were but few men on the conference floor heard with greater deference than he. Most of the preachers had been brought up in what was called 'the Church of England,' and all agreeing that the plan of general superintendence, which had been adopted, was a species of episcopacy, the motion, on Mr. Dickins's suggestion, was carried without, I think, a dissenting voice. There was not, to my recollection, the least agitation on the question." Again Mr. Ware says: "John Dickins was a man of excellent sense and a most amiable spirit. To this good man I could open all my heart, knowing that if I erred he would correct me, and do it, too, in a spirit that would increase my obligation to and my esteem for him." Again he says: "Mr. Dickins was not only one of the most sensible men I ever knew, but one of the most conscientious." Such was the character of the man who was pastor of the John-street Methodist Church in 1783 and 1784, and part of 1785. Just the man for the exigency of the times directly after the revolutionary war. Happy the people that had such a preacher and such a pastor as John Dickins.

The New-York Methodists paid to Dr. Coke, January 8th, 1785, two pounds and five shillings. He must have been supported while in this country by voluntary contributions from the churches.

CHAPTER XXXIV.

METHODISM IN NEW-YORK IN 1785 AND 1786.

Removal of John Dickins — His Successor — Expenses paid — Quarterage — House-keeping — To Conference — Singular Entry — Habits of the People — Brief History of John Hagerty — Personal Appearance of — Resembles Fletcher of Madeley — Powerful Voice — Spiritual Father of Thomas Morrell — Death of — Age — Buried in Baltimore — John Dickins re-appointed to New-York — John Tunnel Elder — Expenses — Quarterage — Asbury and the poor Preacher — Liberality of the Trustees toward Mr. Asbury — Preacher's Tax — Why they should be exempt — Money sent to Conference — Sketch of the Elder — John Tunnel and the Sailor — Death of Tunnel — Funeral Sermon preached by Mr. Asbury.

In the spring of 1785, Rev. John Dickins was removed from New-York, and the Rev. John Hagerty was appointed his successor. He remained but one year.

We have an account of what the stewards paid him for "quarterage," "house-keeping," and six pounds for expenses to conference. This was but an act of justice, as the preacher was transacting business for the Church.

There is a singular entry, June 13th, showing the custom of the times:

To cash paid for drink for laborers in the yard £0 4 6

Strong drink was then thought necessary for the laboring man.

Mr. Hagerty was a native of Maryland, born 18th of February, 1747. He was converted to God under the labors of the Rev. John King, and by him appointed a class-leader in 1772, and he entered the traveling ministry in 1779, and was one of the first elders in America, being ordained at the famous Christmas Conference in Baltimore, in 1784. Mr. Hagerty was very useful in his different fields of labor; but in consequence of domestic affliction, located in 1794, and resided in Baltimore, where he preached as often as he was able.

In person Mr. Hagerty was about the middle size, straight, well-proportioned; his features were prominent, and he had a fine intellectual forehead. It is said there was a striking resemblance between his likeness and that of John Fletcher, of Madeley. His voice was strong and full, and his preaching powerful. He was the spiritual father of Thomas Morrell. Mr. Hagerty died of epilepsy in Baltimore, September 4, 1823, aged seventy-six years.

This year, 1786, John Dickins was appointed again to the city of New-York, no doubt to the mutual joy of the preacher and the people.

The numbers in society were one hundred and seventy-eight whites and twenty-five colored. This was the first time they had been numbered separately; the practice was continued for several years.

The account in the "old book" is very full, and yet I have space to copy but little. The preacher received his allowance with great regularity. The Rev. John Tunnel was elder.

1786, Aug. 28.	Paid Brother Tunnel for quarterage	£6	8	0
" Sept. 5.	To cash paid toward a horse for a poor preacher, at the desire of Mr. Asbury	3	2	0

This shows the character of Bishop Asbury, and at the same time the benevolence of the New-York Methodists.

1786, Sept. 19.	To cash paid Mr. Asbury for traveling expenses	£2	0	0
" Nov. 27.	To sundries supplied Mr. Asbury in September last....	17	0	9

This shows they were attentive to the wants of the venerated Asbury.

1787, Jan. 15.	To cash paid Preacher's Tax...	£0	19	2

They taxed ministers in those days, and were about as mean as they are now in Massachusetts and New-Jersey. But in New-York State they have learned better. Preachers should be free from taxation, because they do an immense amount of work for the public for nothing.

1787, Feb. 23.	To cash paid Brother Tunnel in part	£10	0	0
" April 21.	To balance in full, due Bro. Tunnel	9	4	0
	The stewards sent to Conference by Brother Tunnel	11	0	0

Mr. Tunnel was elder, and his field of labor included East Jersey, Brooklyn, Long Island, as well as New-York. This was the only time he was appointed to labor in New-York. It was a privilege to have among them such an able minister of the New Testament.

Mr. Tunnel entered the traveling ministry in 1777, and finished his course with joy in Tennessee, in 1790. He was an Apollos, "mighty in the scriptures." His "speech distilled as the dew, and as the gentle rain upon the new-mown grass." A sailor once heard him preach, and thought he was listening to a man who had been dead and in heaven, and had returned to tell the people all about the glories of the upper world. When Mr. Tunnel went to the conference from New-York, he volunteered to go to Holstein, now East Tennessee. Wherever he went he was very useful. His career was brilliant and his end triumphant. Mr. Asbury loved him tenderly, and his brethren, in the Minutes, speak of him in the very highest terms.

The name of John Tunnel is like "ointment poured forth." His funeral sermon was preached by Bishop Asbury.

CHAPTER XXXV.

METHODISM IN NEW-YORK IN 1787.

Ministers stationed in New-York — John Dickins — Henry Willis — Mr. Willis did not come — Woolman Hickson supplied his Place — Mr. Hickson's Quarterage — Traveling Expenses — Mr. Hickson introduces Methodism into Brooklyn — Forms the first Class — The first Leader, Nicholas Snethen — The first Board of Trustees — Laying the first Corner-Stone — Dr. Phœbus — David Buck — The first House of Worship — Its Dedication — Joseph Totten — Numbers in Society — Mr. Hickson's Health fails — Silent and impressive Records — His Nurse — Her Wages — Death of Mr. Hickson — Funeral Expenses — His Character.

In 1787 the Rev. John Dickins was stationed in New-York, and Rev. Henry Willis was his colleague. I do not find Mr. Willis's name on the "old book" this year, and think that, although he was appointed to the station, he did not fill the appointment. Ministers were more frequently changed then than now during the intervals of the conferences. The work frequently required it at that time. The reader will see by what follows, why I have come to the conclusion that Mr. Willis did not labor in New-York in 1787.

Instead of the name of Willis, I find that of *Woolman Hickson.* This is a name very precious to the

lovers of early Methodism, and early Methodist ministers. Mr. Hickson joined the conference in 1783, and was appointed to West Jersey with John Magary. The next year we find him in Virginia. The third year he was stationed in Baltimore. This was the last station to which he was appointed. His health failed, and he was left without an appointment. Mr. Willis not coming to New-York, Mr. Hickson was employed to fill his place. Though feeble, his soul burned with holy ardor to do what he could for his Master, and he preached and toiled till he

"His body with his charge laid down,"

and went up to receive his reward.

Though his constitution was shattered, his face pale, the consumption undermining his earthly tabernacle and preparing him for an early grave, yet such was his zeal for God and love for souls, that he made application to go to Nova Scotia, and Bishop Asbury forbade him. This I learn from a private letter from Bishop Asbury, which is in my possession. Had it not been for the "old book," we might not have known that Mr. Hickson was stationed in New-York as the colleague of John Dickins, as his name does not appear in the Minutes in any such connection.

In the "old book" Mr. Hickson is frequently named.

1787. Sept. 24.	To cash to Woolman Hickson, for printed class tickets...	£2	5	0
" "	To cash, paid Brother Hickson's quarterage...	6	8	0
" "	To cash, traveling expenses. ...	1	12	0

There are other similar entries in the book, showing that Woolman Hickson was the colleague of John Dickins, and I have no doubt but he was a "true yoke-fellow."

Mr. Hickson at this time had the distinguishing honor of introducing Methodism into Brooklyn, L. I., which is now the City of Churches. True, Captain Webb had preached there many years before, but he formed no class. Mr. Hickson's first sermon in Brooklyn was delivered in the open air, from a table, in what is called Sands-street, directly in front of where the Methodist Episcopal Church now stands. At the close of his sermon Mr. Hickson said, that if any person present would open his house for preaching, he would visit them again. A gentleman, by the name of Peter Cannon, accepted the offer, and promised to prepare a place for the reception of the congregation. This place was no other than a cooper's shop. In a short time Mr. Hickson formed a class of several members. This was the first class formed in Brooklyn.

Mr. Hickson appointed Nicholas Snethen, afterward so famous as a preacher, the first leader of the class.

On the 19th of May, 1794, the first board of trustees in Brooklyn was elected. The election took place at the house of Peter Cannon, who first opened his shop as a house of worship. They were six in number, and their names were John Garrison, Thomas Van Pelt, Burdett Striker, Stephen Hendrickson, Richard Everit, and Isaac Moser.

The first Methodist house of worship was erected in Brooklyn this year. The corner stone was laid by Dr. William Phœbus. David Buck, father of Revs. Valentine and David Buck, preached on the occasion from Isaiah xxviii, 16: "Behold, I lay in Zion," etc. The house was dedicated to the worship of God June 1st, 1794, by the Rev. Joseph Totten, from Exodus xx, 24.

Long Island for a time was one circuit. Brooklyn became a separate station in 1795. There were then only twenty-three white and twelve colored members.

Mr. Hickson was a "bright and shining light," but it was soon extinguished by death. The next year he "rested from his labors, and his works followed him."

There are melancholy records, that are silent, but very impressive. With a kind of mournful interest we read this:

1788, June 4. To cash paid Ann Wheeler for nursing Brother Hickson, six weeks, at two dollars per week..... ..... £4 16 0

We learn who was the sick minister's nurse—Ann Wheeler. How long? six weeks. While he was wasting away with the consumption she smoothed his pillow of agony till

"His languishing head was at rest."

The society provided a nurse and attended to the wants of the suffering dying minister, till his throbbing temples ceased to beat. This speaks well for the sympathy and kindness of the people. Had it not been for the "old book" we should have known nothing of this, for all the actors in that scene have gone the way whence they will not return. She who nursed him, and they who provided for the sick and dying man's necessities, have passed away to the spirit land.

One more entry. It is the last that can be made concerning any man:

1788, Nov. 17. To cash for funeral expenses of Mr. Hickson. £0 16 0

They nursed him when sick, and buried him when dead. While it speaks well for the sympathy and kindness of the brethren in New-York, it also shows us what a self-sacrificing class of men the early Methodist ministers were.

A young man of Woolman Hickson's splendid talents and brilliant genius, did not leave money enough behind to pay his funeral expenses, and was buried

at the expense of others. Surely he had "coveted no man's silver or gold." The meager support given in that day, and the prospect of not leaving enough to bury them when dead, caused many a man of fine talents to desist from traveling. But the Church has awoke to this subject, and it makes more ample provision for those who minister at the altar of God. A brighter day has dawned upon us, and both preachers and people have occasion for devout thanksgiving.

His brethren, in the Minutes, make this honorable mention of him: "Woolman Hickson, of promising genius, and considerable preaching abilities; upright in life, but soon snatched away by consumption, in the midst of his usefulness; seven years in the work." His last labor was performed in New-York. Here he died and was buried. Peace to his memory!

CHAPTER XXXVI.

METHODISM IN NEW-YORK IN 1788.

Henry Willis, Elder — John Dickins, Pastor — Mr. Willis's Name on the "Old Book" — Extracts from — Mr. Willis's History — Character — Pre-eminent — Thomas Ware — Asbury's Love for Mr. Willis — Death of Cornelius Cook — Singular Entries in the "Old Book" — The first Conference held in New-York — Not named in the Minutes, or in the History of Methodism — Asbury's Testimony — Thomas Morrell's — New-York Methodists fixing up for the Occasion — Green Baize — Red Marine — Asbury's Horses — Bridle — Freeborn Garrettson's Name first appears — How he came to New-York — Why he remained — First Conference in New-York an important one — Giants in those Days — Sketch of the Men — Great Plans for extending the Work — Introduction of Methodism upon the Banks of the Hudson — Great Revival.

At the Conference in 1788, Henry Willis was appointed elder, and John Dickens pastor. In the "old book" I find that name which is like ointment poured forth—Henry Willis; I copy from the record.

1788, Dec.	23. To cash paid Mr. Willis for quarterage, etc.	£8	8	2
1789, Mar.	21. To cash paid Mr. Willis for quarterage, etc.	6	15	6

Here he received his "quarterage," etc., meaning traveling, conference, and incidental expenses.

In regard to the character of Henry Willis, Thomas Ware says, comparing him with several ministers with extraordinary gifts: "Henry Willis, however, stood forth pre-eminent. I knew him well. He was a manly genius, and very intelligent. He well understood theology, and was a most excellent man and minister. I followed him to the south as far as North Carolina, to the *east as far as New-York*, and to the west as far as Holston, and found his name dear to many of the excellent of the earth. His physical powers, however, were not able to sustain the ardor of his mind." Mr. Willis entered the traveling ministry in 1778, and died in Virginia in 1808. His brethren, in the Minutes, give him the most exalted character as a man and a Christian minister. They say: "He was possessed of great gifts, natural, spiritual, and acquired." They call him "this great man of God," and in regard to his work use this language: "extended his labors from New-York to Charleston in the South, and to the Western waters. In these stations the name of Willis will be had in grateful remembrance." Again: "Perhaps the real worth of a Willis and many others of the primitive Methodists in America, will never be known till the great day of universal judgment."

Bishop Asbury loved him as David did Jonathan.

Not long after his death he passed his grave and wept, exclaiming, in all the bitterness of heartfelt grief: "O! Henry Willis, when shall I look upon thy like again?"

Highly favored were the Methodists in New-York that year to have such distinguished ministers as the eloquent Willis and the able and faithful John Dickins.

I will extract but little recorded this year in the "old book."

1788, April 14. To cash paid for Brother Cook's expenses £0 10 0

This was Cornelius Cook, who was an Englishman converted in America. He joined the traveling connection in 1787, and died in 1789. He was the only Methodist minister in the traveling connection at that time by the name of *Cook*, except Valentine Cook, who joined that year. Cornelius Cook was a very feeble man. He anticipated death, set his house in order, and made his will, a copy of which I have before me. Richard Whatcoat and Thomas Morrell signed it as witnesses. This is the brother concerning whom there has been so much dispute in regard to where he was buried.

Another entry:

1788, Oct. 11. To cash for keeping Bishop Asbury's horses £2 5 11
To cash paid for a bridle for do..... 0 11 0

One of the horses was for himself, the other for his traveling companion.

1788, Oct. 11.	To cash for four yards of green baize, 4*s.* 4*d.*, for conference	£0	17	4
" " "	To cash paid for two and a half yards of red marine for cushion, 4*s*.....	0	10	0
" " "	To cash paid for mending candlestick, and cleaning church, etc..	0	6	6
" " "	To sundry expenses at the time of conference.....	8	8	0

I have been particular to notice these items, because they show a conference was held in John-street Church in October, 1788. This was the first conference held in New-York.

The New-York Methodists were anxious to "fix up" for conference, and therefore the "green baize" and the "red marine," which were brought into requisition. The church was cleaned for the occasion. There were sundry expenses at the time of the conference, and they footed the bills, besides taking good care of the bishop's horses and throwing in a bridle.

From Mr. Asbury's Journal (vol. ii, p. 40) we learn when the conference was held. He makes the following record: "*Monday*, September 29, 1788. Rode to New-York. Next day (Tuesday, 30) our conference began, and continued until Saturday, the 4th of October." This conference is not noticed in the printed Minutes, nor in Bangs's History of

Methodism. He notices seven conferences held in 1788, but not this. Had it not been for the "old book," we should have been ignorant of it. I am glad it is confirmed by Asbury's Journal. It was the first conference held North of Philadelphia; the first held in the city of New-York. It was an era in our history as a Church.

Since the above was written, I have a further confirmation of it; testimony that cannot be doubted. The Rev. Thomas Morrell, in his unpublished journal, that now lies before me, says: "At the Conference in New-York, in October, 1788, I was ordained a deacon, and appointed to the Trenton Circuit. At the June Conference, 1789, I was ordained an elder." I have seen his parchments, which show he was not mistaken in regard to dates, as far as these conferences are concerned. It is a most singular thing that the session of the first conference in New-York should have been omitted, not only in the General Minutes, but also by our ecclesiastical historians.

We find the following entry:

1789, Feb. 18. To one quire of paper for preachers £0 1 6

This reminds us of the early established rule to allow the preachers one quire of paper a quarter, and no more. We also see the price of paper at that time.

This year for the first time, the name of Freeborn Garrettson appears on the "old book," receiving quarterage, etc.

1788, Aug. 25. To cash paid Mr. Garrettson's horse-keeping £0 4 0

" Oct. 5. To cash paid Mr. Garrettson for quarterage 6 8 0

I wondered at the above items, as Mr. Garrettson was not appointed to New-York; but on reading his Life, the mystery was explained. He had labored with great success on the Peninsula, and was anxious to visit New-England. By the request of Bishop Asbury, he left the scene of his labor to go North, having Boston particularly in view. This was in May, 1788.

When he arrived in New-York he found John Dickins in very poor health, and Mr. Hickson, the other stationed preacher, near the gates of death. The people earnestly solicited Mr. Garrettson to remain and preach for them. Their peculiar condition, the illness of the preachers, the importance of the place, and the urgency of their request, caused him to forego his plans, and he remained until the conference, favoring them with the word of life. Occasionally he made an excursion on Long Island and in West Chester County, in pursuit of the "lost sheep of the house of Israel." His arrival at that time was most providential for the Methodists in New-York City, and for the future of Methodism.

During his stay in New-York, he received invitations from various places up the North River to visit

them; similar invitations were sent to the conference; he considered this the Macedonian cry, "Come over and help us," to which he believed they had no right to turn a deaf ear.

This first conference in New-York was an important one in many respects.

Giants were there, for there were giants in those days. There was the apostolic Asbury, with a clear head and a warm heart; Henry Willis, with his sweet spirit and eloquent tongue; John Dickins, a Boanerges; John M'Claskey, who was a host in himself; Thomas Morrell, who had fought nobly in defense of his country, but was now fighting in defense of the truth; Jesse Lee, with his shrewdness; Darius Durham, with his boldness; and Freeborn Garrettson, with his large heart and large plans for the enlargement of the Redeemer's kingdom. Time would fail to tell of others, but these are specimens of the men, noble specimens, that their sons in the Gospel have no reason to be ashamed of.

The great plan formed at this conference for the extension of the work of God up the Hudson River, was wisely conceived and as wisely executed. When we look now and see the Methodist Churches in all the cities and villages bordering on the beautiful Hudson, it is difficult to believe that seventy years ago there were none. Such, however, was the fact. Go back to the Conference in 1788, in old John-street, and you will see Garrettson

and his compeers planning the future work, and the noble pioneer calling the brave and chivalrous young men around him, and assigning them their fields of labor, pointing out the rich fields already white unto the harvest, and saying, My sons, "go, thrust in the sickle."

Mr. Garrettson gives the following interesting account, in his Journal, of the manner in which he moved forward in an enterprise where interests so great were involved: "I was very uneasy in my mind, being unacquainted with the country, an entire stranger to its inhabitants, there being no Methodist societies further north than West Chester; but I gave myself to earnest prayer for direction. I knew that the Lord was with me. In the night season, in a dream, it seemed as if the whole country up the North River, as far as Lake Champlain, east and west, was open to my view.

"After conference adjourned, I requested the young men to meet me. Light seemed so reflected on my path, that I gave them directions where to begin, and which way to form their circuits. I also appointed a time for each quarterly meeting, requested them to take up a collection in every place where they preached, and told them I should go up the North River to the extreme parts of the work, visiting the towns and cities in the way, and on my return I should visit them all, and hold their quarterly meetings. I had no doubt but that the

Lord would do wonders, for the young men were pious, zealous, and laborious."

Dr. Bangs, in his Life of Garrettson, (p. 197,) says: "June 9, 1789. Mr. Garrettson set off on another tour to the North." This shows that he commenced the execution of his great plans, not at the Conference in 1789, but in 1788; and from the Conference in New-York in 1789, he set out, not on his *first*, but *another* tour, having performed one previous to this. This fact of history is established by his Life, and by Bangs's History of Methodism.

CHAPTER XXXVII.

METHODISM IN NEW-YORK IN 1789.

Ministers stationed in New-York and Brooklyn — Thomas Morrell — Robert Cloud — John Merrick — John Lee — William Phœbus — Birth-place — When he entered the Itinerant Ranks — Present at the famous Christmas Conference — Stationed in New-York — Location — Physician — Death — Burying-place — His Character and personal Habits — Anecdotes of — Dr. Phœbus and the Masses — Moving Time — The lame Preacher — Dr. Phœbus and John Summerfield — Dr. Phœbus and William Lupton — Further Particulars concerning the Old Trustee — His Grandson — The Removal of Mr. Lupton's Remains — The inexplicable Groan — Dr. Phœbus and the Irishman — Conclusion.

THE second conference commenced its session in New-York City, May 28, 1789. This was the first year the name of presiding elder was used, and Freeborn Garrettson was appointed presiding elder of the New-York District.

This year Thomas Morrell was appointed elder, and Robert Cloud, John Merrick, and William Phœbus were stationed in New-York, "each for four months:" Long Island, William Phœbus* and John Lee. This shows the Methodists were determined the itinerancy should be kept up. It was old-fashioned itin-

* Phœbus is named for both.

erancy, such as in the days of Boardman and Pilmoor, when they exchanged at the end of four months.

Robert Cloud was a good preacher; he joined the traveling connection in 1785, and located in 1812. His name often appears on the "old book;" also we read of "his wife's quarterage." This is the first time the wife of a preacher is mentioned in the "old book."

JOHN LEE was brother to Jesse. He died, a few years after, a most triumphant death, and his life was written by his brother.

JOHN MERRICK was a superior preacher. His name frequently appears on the "old book," and I could make various extracts from it. He became an itinerant minister in 1786, and after having traveled eleven years, he located. Mr. Merrick was very useful in his different fields of labor.

WILLIAM PHŒBUS.

William Phœbus was born in Somerset County, Maryland, August, 1754. He entered the traveling ministry as early as 1783. Mr. Phœbus was present at the famous Christmas Conference in Baltimore, 1784, when the Methodist Episcopal Church was organized. He was stationed in New-York as early as 1789. Mr. Phœbus was stationed in New-York several times. During the time of his location he resided in New-York, and was a practicing physician. He also taught school. He early published a Maga-

zine. He died in New-York, Nov. 9th, 1831. Mr. Phœbus was buried in the burying-ground in First-street, where Seth Crowel, Samuel Bushnell, Thomas Thorp, and other noble ones were sleeping. The burying-ground has been sold, and their remains have been removed to Cypress Hills.

Dr. Phœbus was a strong man, but was very eccentric. Sometimes he was very sociable, and then very taciturn. When in an agreeable mood he was excellent company, full of anecdotes of olden times, in which he abounded. There was much of Christian and ministerial dignity about him. He literally "magnified his office." In administering the Lord's Supper, he did it with peculiar solemnity. Dr. Phœbus was laconic, dry, metaphysical, philosophical. He was highly esteemed, though not remarkably popular either with the ministry or laity.

Dr. Phœbus was a bold and independent thinker; there was much originality about him. He belonged to the old school, and was quite an antiquarian. His name appears often on the "old book;" sometimes where they paid him his salary, and where he paid the trustees rent, for in his local relation he was their tenant, and lived in one of their little houses in John-street.

There are many pleasing anecdotes related of the old gentleman, which illustrate his character.

DR. PHŒBUS AND THE MASSES.

In the good old days when ministers itinerated in New-York, (for in the first place it was one circuit, and then was divided into two, called East and West,) the people itinerated also; they followed their favorite minister, and some who had "heel religion" would leave the church when the doctor rose to perform the service, and go to hear the minister of their choice. They would leave the doctor by scores. Dr. Phœbus took it very philosophically, dryly remarking, "that when he preached there was generally a moving time." He alluded to the masses who left him. Such a practice cannot be too strongly condemned. It shows a very bad taste. In a city not far from New-York, a minister was preaching, and the people began to go out by half dozens, and dozens, and then by scores. He was a lame man, and the pulpit was near the door. "Wait a moment, wait a moment," said the preacher to his audience, reaching under the seat in the pulpit, "till I get my hat, and then I'll go with you;" and down he came limping out of the pulpit, with hat in hand, and thus the services closed abruptly, without singing, prayer, or benediction. It served them right; and I trust the lesson was not lost. To leave thus is the quintessence of impudence. It is treating with contempt God's house and God's embassadors.

DR. PHŒBUS AND JOHN SUMMERFIELD.

When Mr. Summerfield was in the zenith of his glory, and crowds were flocking to hear the eloquent minister of Jesus, one bright Sabbath morning he was to preach in a certain church, but was sick, and secured the services of Dr. Phœbus to fill the appointment. During the week the Rev. J. Z. Nichols, then a young minister, met him and inquired, "How is it, doctor, that you can fill Mr. Summerfield's appointment?" Dr. Phœbus said in a very pleasant way, "Don't you see the Summerfields can't flourish without the rays of Phœbus?"

DR. PHŒBUS AND THE INEXPLICABLE GROAN.

The doctor was well acquainted with Mr. Lupton. William Lupton was born in Croston, England. He was the youngest of three brothers, and came to this country as a lieutenant in the British army, and was in active service during the French war. Twice he was married. His first wife was a member of General Schuyler's family, and died a little before the war terminated. On the return of Mr. Lupton homeward he made the acquaintance of a rich widow in New-York, whom he married. He then resigned his commission, and became a citizen of New-York for the remainder of his life. Since I gave the sketch of William Lupton I have learned the above additional particulars concerning him, from

his grandson, Dr. William Lupton Johnson, pastor of the Protestant Episcopal Church in Jamaica, L. I.

Mr. Lupton died, and was buried in his own vault under the church edifice. At what time he died I have found none who could tell.* We had no "Magazine" then, and no "Christian Advocate and Journal," in which to record the names of the pious dead. Many whose names are in the "Book of Life," are not here registered among "the dead that die in the Lord." This was the case with Mr. Lupton. His name occurs on the "old book" as late as September, 1791.

In 1817, when the old church edifice was torn down, to erect upon the site a new and beautiful church, they disturbed the dead. It was necessary, as they were about to erect a larger edifice. Some of their bones were gathered together and buried under one end of the church, and others were removed and interred in burying grounds. Among others, they removed from the vault where he had long slept, the remains of William Lupton, "the old trustee."

Dr. William Phœbus was present at the removal. A very singular incident occurred at that time, which made a powerful impression on the doctor's mind, and he afterward related it. I received it from the Rev. Tobias Spicer.

* Since I made this statement I have learned the time of his death from Dr. Samuel R. Johnson, namely, April 3, 1796.

Dr. Phœbus, having been early stationed in New-York, was well acquainted with the "old trustees," and intimate with William Lupton. He knew his personal habits. Man has been called a "bundle of habits." Each has his peculiarity. Mr. Lupton had a peculiar habit of groaning or grunting. He almost constantly made a noise, so the people used to talk of "Lupton's grunt." It was the uttering a short groan, or a deep guttural sound. I once visited a man who was sick, and he kept uttering short groans, as if in great agony. I inquired, "Mr. ——, are you in great distress?" "No, sir," he promptly replied; "the truth is, Mr. Wakeley, we get in the habit of grunting." This was Mr. Lupton's peculiarity.

Two Irishmen were employed in removing the dead. They entered Mr. Lupton's vault to remove his remains. They had just taken hold of the coffin, when they let go, and rushed out of the vault greatly terrified. As they came out, exhibiting signs of fear, Dr. Phœbus inquired, "What is the matter?" They said, "We heard a noise, we heard a man groan." "Tut, tut," said the doctor, "go back, and move the coffin; there is nothing there that will harm you." Dr. Phœbus afterward said, "I heard the noise distinctly, and I recognized Father Lupton's groan."

I simply relate this very singular incident as it was told to me.

First. Did they imagine it? How came Dr.

Phœbus and the Irishmen employed to imagine they heard a peculiar noise at the same time? If the Irishmen were superstitious, it is not likely the doctor was, for he had been familiar with the dying and the dead. He no doubt had dissected many a dead body, when studying anatomy and preparing for his profession. The men employed knew nothing of Mr. Lupton's peculiar habit when living. How came they all to hear the noise, and Dr. Phœbus to recognize the peculiar groan of Mr. Lupton?

Secondly. If he groaned, why? Was it because they were removing the dead, and he did not like to be disturbed in his last resting-place?

Thirdly. Or were the future troubles of the church revealed to his spirit, about its removal and the scenes that would transpire there, enough to make the stones cry out or dead men groan? I put these questions to the curious, inquiring reader.

The incident is related on good authority, that of Dr. Phœbus, and I record it as I received it. I am not credulous or superstitious. I am no believer in the appearance of "ghosts," "spooks," or in their return to earth. I am much more afraid of live people than of dead ones.

I trust the recording of this most singular story will do no harm if it does no good.

My opinion is this: that the Irishmen employed were miserable cowards, and that Dr. Phœbus

imagined it. No such groan was ever heard. Dead men tell no tales, and dead men never groan. The old trustee has never awoke since his remains were deposited in his own vault under John-street Church, and never will till the "Lord himself shall descend with a shout, with the voice of the archangel, and with the trump of God." At death we "go the way whence we shall not return." There is no return to be disturbed by anything transpiring here; no return to correct past errors or perform neglected duties. It is a final voyage; a returnless journey.

When Mr. Lupton's remains were removed he had been buried twenty-three years. When they began to move the coffin some of the boards might have been loose and made a creaking noise, and this the Irishmen heard and were alarmed; and Mr. Phœbus, knowing the habit of Mr. Lupton, associated it almost involuntarily with him. This is the most rational solution I can give.

CHAPTER XXXVIII

METHODISM IN NEW-YORK IN 1789: THE NEW-YORK CONFERENCE.

Session of the New York Conference — Not the first held in New York — Mistake corrected — The Minutes of the New-York Conference for 1857 — The Conference one Year older than it is claimed to be — Bishop Asbury — Whatcoat — Dr. Coke — Jesse Lee — Important Business transacted — Establishment of a Book Concern — John Dickins — Plan for introducing Methodism into New-England — Jesse Lee — General Washington — Inaugurated President — Congratulatory Address of the Conference — Presented by Bishops Asbury and Coke — Reply of the President — Dr. Coke severely censured — Sails for Europe — Defended by Thomas Morrell — Censured in England also — Mr. Asbury's Testimony in favor of the Doctor — Coke justified by his Biographer — Asbury's Account of the Conference.

THE Conference of 1789 was one of the most important ever held in America, when we consider the business transacted there and the glorious results that followed. It is generally supposed that this was the first conference held in New-York. In the last Minutes of the New-York Conference, they say that it was the "sixty-eighth session." They count from 1789. The New-York Conference is one year older than they claim to be; the last was the sixty-ninth session, and the next it will have reached its three-

score and ten years. In the preceding chapter we have the proof of this.

The Rev. Samuel W. Coggeshall has written an able article on "The New-York Conference of 1789, and its Results," which was published in the Methodist Quarterly Review for April, 1857, which is edited so ably by Rev. Dr. Whedon. Bishop Morris said to me, That one article is worth the price of the Review for one year. To this most valuable article I take great pleasure in referring the reader.

The New-York Conference commenced its second session on May 28, 1789.

Bishop Asbury was present, and Dr. Coke, Richard Whatcoat, Jesse Lee, in all twenty; they were pure spirits, magnanimous men. Much important business was transacted.

First. At this conference they established a Book Room in Philadelphia, and appointed John Dickins book steward. The first object was, to spread Scriptural holiness over the land; the second, that the profits might go toward the relief of the widows and orphans of those who had died in the work. This was the first establishment of the kind in America. From a very small beginning it has grown to be a gigantic institution.

Secondly. Another important result was the appointment of Jesse Lee as a pioneer to New-England, the land of the pilgrims. What mighty results

have followed since the apostle of Methodism in New-England there first unfurled the banner of free grace!

Another thing was the congratulating President Washington on his elevation to the highest office in the gift of the nation. In this the Methodists took the lead, and set a fine example for other denominations.

Congress met in New-York in the spring of 1789, and on the thirtieth of April George Washington, amid smiles and tears, was inaugurated first president of this infant republic. The New-York Conference commenced its session before Congress adjourned, and the far-seeing Asbury offered the following for their consideration: Whether it would not be proper for us, as a Church, to present a congratulatory address to General Washington, who had been lately inaugurated President of these United States, in which should be embodied our approbation of the Constitution, and professing our allegiance to the government. Conference highly approved and warmly recommended the measure. The two bishops, Francis Asbury and Thomas Coke, were appointed to draw up the address. Mr. Asbury presented to General Washington the following address of the bishops of the Methodist Episcopal Church:

"*To the President of the United States:*

"SIR,—We, the Bishops of the Methodist Episcopal Church, humbly beg leave, in the name of our society, collectively, in these United States, to express to you the warm feelings of our hearts, and our sincere congratulations on your appointment to the presidentship of these states. We are conscious, from the signal proofs you have already given, that you are a friend of mankind; and under this established idea, place as full confidence in your wisdom and integrity for the preservation of those civil and religious liberties which have been transmitted to us by the providence of God and the glorious Revolution, as we believe ought to be reposed in man.

"We have received the most grateful satisfaction from the humble and entire dependence on the great Governor of the universe which you have repeatedly expressed, acknowledging him the source of every blessing, and particularly of the most excellent Constitution of these States, which is at present the admiration of the world, and may in future become its great exemplar for imitation; and hence we enjoy a holy expectation, that you will always prove a faithful and impartial patron of genuine vital religion, the grand end of our creation and present probationary existence. And we promise you our fervent prayers to the throne of grace, that God Almighty may endue you with all the graces and gifts of his Holy Spirit, that he may enable you to fill up your

important station to his glory, the good of his Church, the happiness and prosperity of the United States, and the welfare of mankind.

"Signed in behalf of the Methodist Episcopal Church,

"THOMAS COKE,
"FRANCIS ASBURY.

"NEW-YORK, *May* 29, 1789."

The following is the reply of President Washington:

"*To the Bishops of the Methodist Episcopal Church in the United States of America.*

"GENTLEMEN,—I return to you individually, and through you to your society collectively in the United States, my thanks for the demonstrations of affection, and the expressions of joy offered in their behalf, on my late appointment. It shall be my endeavor to manifest the purity of my inclinations for promoting the happiness of mankind, as well as the sincerity of my desires to contribute whatever may be in my power toward the civil and religious liberties of the American people. In pursuing this line of conduct, I hope, by the assistance of divine Providence, not altogether to disappoint the confidence which you have been pleased to repose in me.

"It always affords me satisfaction when I find a concurrence of sentiment and practice between all conscientious men, in acknowledgments of homage

to the great Governor of the universe, and in professions of support to a just civil government. After mentioning that I trust the people of every denomination, who demean themselves as good citizens, will have occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine vital religion, I must assure you in particu lar, that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the Divine benediction on yourselves and your religious community.

"GEORGE WASHINGTON."

The next week a bitter attack was made upon Dr. Coke, censuring him for his conduct; inquiring who he was; how he came to be a bishop; blaming him, a *British subject*, for signing an address approving of the government of the United States; charging him with duplicity, etc.

Dr. Coke soon set sail for England, and the Rev. Thomas Morrell defended him. When the doctor reached England they censured him there, and the poor doctor was between two fires and in danger of being scorched.

Bishop Asbury also defended Dr. Coke; in a letter written to Mr. Morrell soon after the Conference, he says: "I believe that Bishop Coke, so far from assisting, was not with Mr. Wesley when some of his

political publications were made. His History of the American Revolution, the bishop would not believe it ever had been written till I convinced him, by directing him to a sight of it in Georgetown, South Carolina, last April, which book he ordered to be — I know not — to be burned, may be . . *I know* the Americans very well. I believe Dr. Coke to be a real friend to this country, and all its rights and liberties," etc. All this speaks well for Asbury and Coke also.

Though Dr. Coke was severely censured, both in England and America, for signing the Address, yet his biographer, Samuel Drew, justifies him. He says: "Dr. Coke had both a private and a public consistency of character to sustain. As a subject of Great Britain, prudence would have directed him not to sign. But as a minister of Jesus Christ, as filling an official station in the Methodist societies, and as superintendent in America, the welfare of the Gospel commanded him to promote its interest, and to leave all private considerations as unworthy to bear the name of rival. Between these alternatives he made a noble choice, and acted upon an exalted principle, to which none but superior spirits can aspire. He taught us, by his magnanimous example, that 'private respects to public weal must yield;' and that personal reputation was no longer his, when the interests of Christianity demanded the costly sacrifice. By walking on this vast and comprehensive circle,

which the organs of some were too dim to discern, he had encircled his name with wreaths of laurel which will continue to flourish when the sigh of smiling pity, and of sneering condolence, can be no longer heard."*

In regard to this Conference, Bishop Asbury says in his Journal: "*Thursday*, May 28, 1789, New-York, our Conference began. All things were conducted in peace and order. Our work opens in New-York state. New-England stretcheth out the hand to our ministry, and I trust thousands will shortly feel its influence. My soul shall praise the Lord. In the midst of haste I find peace within.

"*Sunday*, 31.—We had a gracious season to preachers and people, while I opened and applied Isaiah xxiv, 6–8: 'And in this mountain shall the Lord of hosts make unto all people a feast of fat things; a feast of wines full on the lees, of fat things of marrow; of wine on the lees well refined.'

"*Friday*, *June* 5.—Dr. Coke left us, and went on board of the Union, for Liverpool. My soul retires into solitude and to God. This evening I was enabled to speak alarmingly, and felt my heart much enlarged for about thirty minutes, on Isaiah xxix, 17–19. The power of God and a baptizing flame came among the people.

"*Sunday*, 7.—Was a good day. I felt inwardly quickened toward the close of my morning's dis-

* Life of Dr. Coke, p. 106.

course, and the people were moved. In the afternoon many were divinely drawn, and my own soul was humbled and filled with the love of God. Several souls have been stirred up this Conference. I trust the Lord will claim the people of York for his own."

How brief the record he makes of the doings of this Conference! How laconic! How like Wesley is the style! What power of condensation! How much is narrated in a few words!

CHAPTER XXXIX.

METHODISM IN NEW-YORK IN 1789, CONTINUED.

The Conference of 1789—Other weighty Business transacted—Plan for the Enlargement of the Work in New-York City—Singular Items in the "Old Book"—Trustees fixing up for Conference—Bills Paid—Money sent to Conference—Record of small Things—Mending Chairs—Griddle—Gridiron—Spoons—Startling Record—Ticket in a Lottery—Purchased by the Trustees—Shows the Custom of the Times—Houses of Worship built and paid for by drawing Lotteries—The Necessity for a new Church—Conference order Thomas Morrell to build it—His Commission from Coke and Asbury—Singular Paper—Opposition to the Enterprise—Morrell writes to Asbury for Advice—The Bishop's Answer—Another Letter from the Bishop—Dr. Coke's Letter of Apology.

In the preceding chapter we have noticed some of the important business transacted at the conference of 1789. There is another thing which was done, to which I now call the attention of the reader. It was the plan for building the second Methodist house of worship in the city of New-York. I will first notice some items on the "old book."

The trustees fixed up for the Conference.

1789, May 21. To cash paid for whitewashing, brushes, and for cleaning the church, etc., etc., to George Courtney....	£	7	18	0
" June 1. Sent to conference....		12	0	0

This was for the use of the preachers.

1789, June 8. To cash paid for Messrs. Asbury and Whatcoat's horses.... .... £ 5 16 6

They still recorded things minutely.

1789, Aug. 7. To cash paid for mending eight chairs 1 4 0
" Oct. 30. To cash paid for griddle and gridiron. 0 9 6
" " Cash paid Brother Brower for spoons 0 8 0

They could not have been silver.

Here were important articles for house-keeping, the one for baking pancakes, the other for broiling meat, to say nothing about the spoons.

There is an entry here that is startling.

1790, March 1. Cash paid for a ticket in the lottery £ 2 0 0

Did the trustees of the Methodist Church purchase a lottery ticket? Certainly. Here is the record. What would be thought of an official board who would do it now? They would be execrated; they would be thought sinners above all that dwell in Gotham. Selling lottery tickets, which is now prohibited by law, was not only legalized at the time, but considered an honorable business. Men of the greatest respectability were then engaged in the sale of tickets, and others in purchasing them. And so honorable was it considered, that a number of lotteries were drawn to aid in the erection of houses of worship. They seemed to think it right to take the devil's water to turn the Lord's mill. Who would like the responsibility of hoisting the gate?

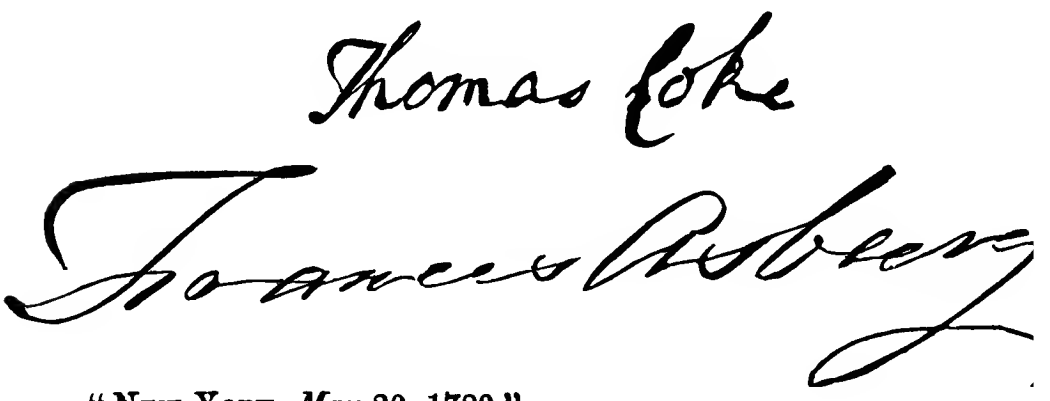
"But I would have suppressed this item," says one. Why? "Its publication will disgrace the memory of our fathers." I think not, and therefore have transcribed it for three brief reasons.

First. It is a part of the history. It is on record, written for succeeding generations. Secondly. It shows the honesty of our fathers in keeping a faithful record of all their proceedings. Thirdly. It shows the character of the times in which they lived, and the great change in the sentiments of the people since that period. What was considered honorable and lawful then, would be dishonorable and criminal now. Whether they drew a blank or a prize we are not told; probably the former, inasmuch as there are generally more blanks than prizes. This was an experiment; and as we hear no more of it, I think they did not succeed, and concluded there was a better way to raise material aid. This is the first and the last mention of lottery tickets in the "old book."

But to the new edifice. The bishops, as well as the members of the conference, who beheld the spiritual wants of this growing city, saw the necessity of another house of worship in New-York for the Methodists to preach in. Over twenty years had passed away since Wesley Chapel, in John-street, had been dedicated to the worship of God by Philip Embury. Immense good had been done there. The city had been greatly enlarged, and another house of

worship was much wanted; therefore the bishops authorized Thomas Morrell, then stationed in New-York, to go forward with the enterprise. Among Thomas Morrell's papers, which have been carefully preserved, I find a singular one, of which the following is an exact copy:

"Thomas Morrell is appointed and ordered by the bishops and conference to raise a subscription in the city of New-York, in order to erect a new church on a convenient spot at the north or northeast part of the city; and shall call to his assistance any person or persons recommended by the bishops or conference, or, in their absence, any person he shall judge proper for his assistance. The bishops and conference do also order, that all the subscriptions and collections that shall be raised from time to time in the new church, when erected, shall be applied for the benefit, support, and interests of the new church; and they do also give Thomas Morrell authority to appoint trustees for the said new church.



"New-York, *May* 20, 1789."

This is a brief, but singular document. It is exceedingly strong and very emphatic in its language. It is not, Mr. Morrell is recommended or advised; or, we think it best; or, a house of worship is much needed; but Mr. Morrell is *appointed* and *ordered*, etc. He was appointed with power to call to his assistance whom he pleased; the funds were not to be diverted from their proper channel, but were to go for the "new church." The bishops also gave Mr. Morrell power to "*appoint* trustees."

The conference so felt the importance of a new church edifice in New-York, that they took action upon it very early, for the second day of its session the bishops signed the paper giving to Mr. Morrell this authority.

Mr. Morrell, after commencing the work, met with such serious opposition that he wrote to Bishop Asbury for counsel. The bishop returned the following answer:

"My very dear Brother,—It is impossible for me to give any decided advice in the critical circumstances of your case, and the fickle tempers you have to deal with, that may tack and change more frequent than the wind. In brief, I advise you to do the best you can, *but build the house.* I will cancel your obligation to the conference and myself. I wish you to be under no shackles on our side. I would not have you outdone. I think those who

trouble you will soon be cut off, etc. You will take my few hints, etc. I am, with great respect, thine,

"FRANCIS ASBURY."

From this we can form a faint idea of the difficulties with which Mr. Morrell had to contend in the erection of a new church edifice. Most great enterprises meet with opposition from narrow-minded men. Few men are pioneers; there is only now and then a Caleb and a Joshua who say, "We are able to go up at once and possess the land." The bishop admits that it was difficult to give advice under circumstances so critical, and then advises him to *build the house.* He not only gives him this advice, but promises to stand by him, and even predicts that those who trouble him will be cut off. Thomas Morrell followed the bishop's advice to the very letter, and the house was built.

The following is an extract from a letter Bishop Asbury wrote to Thomas Morrell soon after the adjournment of the memorable conference of 1789. It is dated,

"RHINEBECK, *June* 19.

"MY DEAR BROTHER,—If you can only erect and cover, with seats, windows, and doors, the new church by the first of December, all will be well, I hope. O brother, piety, patience, courage, zeal, and industry will carry you through. I am in faith, hope, and prayer that God will revive his work in

York. Do, brother, strive and reform the singing a little in our Church. I am thine in much esteem,

"FRANCIS ASBURY."

This letter shows the interest Bishop Asbury felt for the prosperity of Zion in "York," and especially in the erection of another house of worship in that city. Furthermore, the singing did not please him, and he wanted, as far as that was concerned, a "a little reform."

From the following extract from a letter from Dr. Coke to Thomas Morrell, it is evident the doctor was so impressed with the necessity of a new church edifice in New-York, that he purposed to have written an address on the subject, and to have left it when he sailed for Europe. But the doctor shall speak for himself.

"ON BOARD THE UNION, NEAR IRELAND, *June* 6, 1789.

"MY VERY DEAR BROTHER,—I beg your pardon for my great forgetfulness in not leaving behind an address in behalf of the new church we are going to build in New-York. I hope you will be able to accomplish that important undertaking. 'Fear not, thou worm Jacob; for thy Redeemer is the Lord of hosts,' etc. Your faithful friend,

"THOMAS COKE."

Far away, near Ireland, he thought of New-York, and the "important undertaking" of building a new

church, and wrote to encourage the trembling minister to go forward. He knew something of the magnitude of the work, and the difficulties by which it was surrounded.

Doctor Coke was a great admirer of Thomas Morrell. He wrote another letter to him, dated, "Downpatrick, Ireland, June 23, 1790." He says: "I feel my spirit one with yours." It is a most beautiful letter, but we have not space to insert it. He speaks of Bishop Asbury as his "very dear friend," and rejoices "that there is a work among the Indians, children of Shem, as our dear father in the Gospel calls them."

He concludes with these lines from the poet:

"Should fate command me to the farthest verge
Of the green earth, to distant barbarous climes,
Rivers unknown to song, where first the sun
Gild Indian mountains, or its setting beams
Flame on the Atlantic Isles, 'tis naught to me,
Since God is ever present, ever felt,
In the void waste, or in the city full,
And where He vital breathes there must be joy."

CHAPTER XL.

THE NEW CHURCH EDIFICE: THOMAS MORRELL.

Necessity for building a House of Worship in the right Place — Well understood by others — Roman Catholics — The Course they pursue — Methodists secured a Site for the new Church in the right Locality — From whom the Ground was obtained — When — Price of — The Deed a Curiosity — The Property formerly of James Delancy — Confiscated — The laying of the first Stone — Building soon completed — Dedication — The Minister — The Text — Skeleton of the Sermon — Letter of Commendation from Bishop Asbury — The House greatly honored of God — Why some opposed the Erection of the Edifice — Glorious Revival — William Thacher — Church in the Fields — Wilbur Fisk — Samuel Merwin — The Building demolished — A more noble House erected — Latterly altered and beautified — Fathers gone — Young Men who have caught their Mantles.

We now come to an important epoch in the history of Methodism in New-York, the building of a new house of worship. The first thing in the erection of a church edifice is to secure a good *site* on which to build. This is understood by other denominations. It is by the Roman Catholics. If they cannot procure a good site, they can afford to wait. The far-seeing Asbury understood it when he said on this subject: "If you are going to catch fish, you must either go where they are, or where they are like to come." Much depends upon the locality of a public

edifice. We cannot boast of much shrewdness in this respect. We have not always been Solomons. But Mr. Morrell and others exhibited much wisdom, or were very fortunate in securing the site for the second Methodist church in New-York. It was in Second-street, now Forsyth, near Division.

I have examined the old deed for the site of the second Methodist church in New-York. It is a great curiosity. It is very large, and written on parchment. It is dated August 17, 1789. Seven lots were sold by George Workheart, gardener, and Eve, his wife, to the trustees, for £350, current money of the state of New-York. Eve, in signing it, made her mark, not being able to write her name. The deed states that the said lots are a part of the estate late belonging to James Delancy, Esq., and which became forfeited and vested in the people of the state of New-York by the attainder of the said James Delancy, and were conveyed to George Workheart by Isaac Stoutenburgh and Philip Van Cortlandt, Esq., commissioners of forfeitures for the Southern District of the State.

John Sprosen and Samuel Stilwell signed their names as witnesses. They both were trustees of the old church in John-street.

I have also seen the deed the commissioners gave to Mr. Workheart. It is on parchment also. He purchased the property in 1784, for one hundred and thirty-one pounds and ten shillings. He kept the

property five years, and then sold it for two hundred and nineteen pounds more than he gave. A fine speculation.

Mr. Workheart purchased the lots four months after an act passed the Legislature of New-York, entitled, "An Act for the speedy Sale of the confiscated and forfeited Estates within the State. Passed the 12th of May, 1784."

I insert this as a part of the history of the times, showing how the forfeited property belonging to the tories was conveyed, as well as the history of the site of Forsyth-street Church. The Forsyth-street Church property is now worth fifty thousand dollars.

Mrs. Eve Workheart, who signed the deed with her husband, was buried in that ground in 1795, aged seventy years, and has a tombstone right behind the church.

On the 11th of August, 1789, just two months and eleven days after the conference ordered Mr. Morrell to build the church, the first stone of the foundation was laid, and it proceeded with such rapidity that it was completely inclosed, and the floors laid, and ceiled, by the eighth of November, when it was dedicated.*

The dedication of the second temple of Methodism in New-York was an era in our history. Who can calculate the vast, stupendous interests that clustered around this new house of worship!

* Thomas Morrell's unpublished Journals.

Mr. Morrell preached the dedication sermon from 1 Peter ii, 5: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable by Jesus Christ."

It is singular, that sixty-eight years after the dedicatory sermon was preached, long after the preacher and his hearers on that occasion have gone down to the dust, you are permitted to read the skeleton of that sermon. Here it is, right before me, and I transcribe it for your benefit:

"INTRODUCTION.—Both the Jews and Gentiles ob jected that Christianity had no temples.

I. *Every Christian has a principle of spiritual life.* They are quickened—life of holiness—favor—eternal life.

II. *These collectively are a spiritual house.*

1. They have a foundation—materials are fitted—parts have a connection—a place of security—furnished by the graces of the Spirit—materials decay—furnished anew.

III. *They are priests.*—1. Set apart; 2. Offered sacrifices—approach near to God—more holy than Jewish sacrifices.

IV *The consequence.* They offer up sacrifices in public, in private; their affections, praises, substance.

V *These are acceptable to God.* 1. Because sincere; 2. On account of the merits of Christ; he is the altar.

APPLICATION.—Examine, have we spiritual life, etc.? Blessings of the Gospel dispensation."

Such is the skeleton of the discourse. It is a mere skeleton, bare bones without any meat upon them; and yet, no doubt, they were clothed when Mr. Morrell preached, and were all alive. A mere outline of a discourse was about all our fathers wanted; just the warp; they furnished the filling at the time; for they depended much on the Spirit's presence and assistance, and usually concluded their sermons as "*God gave ability.*"

Bishop Asbury writes another letter to Thomas Morrell the same year. It is dated October 3, 1789:

"MY DEAR BROTHER,—I am pleased you have made out so wonderfully. I can figure in my own mind the difficulties you have had to struggle with. The hints you gave are very just as to the management of temporalities. The members are welcome to act, but who are to appoint them is the question? I find it hard if a preacher cannot draw a collection for a mission, or conference, or station, without complaint. I have nothing at all to complain of, and it would have been impossible to have carried your great design into execution without your method. My appointments are made through East Jersey, where I have not been for this two years past. Was it not for this you should see me in York next Sabbath week.

"The Lord is glorious throughout the continent. Baltimore the work goes on rapidly indeed; we have eight hundred in society. I expect an earthquake of the Lord's power will go from east to west, and from north to south; but few circuits but the work revives. I am, with great respect, thine,

"FRANCIS ASBURY."

The bishop is pleased that Mr. Morrell "had made out so wonderfully," that is, in the erection and progress of the new church in so short a time. It was wonderful when we think of the difficulties he had to overcome, and the discouragements to contend with, and the opposition he met. It was a complete victory, a perfect triumph. It was a wonderful work, for which thousands will bless God in eternity.

We have no account of Mr. Morrell's struggles, conflicts, and trials; they are unwritten, only hinted at. We have a brief notice of his triumphs.

The house was of stone. It was built in a very short time for that age. Only three short months from the time the first stone was laid to the completion of the building, when they took possession of it in the name of the King of kings. Immense good was done in this house of worship. God greatly honored it with his presence, and powerful revivals of religion followed soon after it was dedicated. God loves them that love him, and honors those who honor him. What sermons were preached in that

temple by Whatcoat and George, by Asbury and M'Kendree, by Nicholas Snethen and George Roberts, by Seth Crowell and Truman Bishop, by Samuel Merwin and Michael Coate, and a host of others.

Soon after its dedication Benjamin Abbott preached there. In the midst of his sermon there was an alarm of "Fire!" "fire!" "fire!" The old man, with his lion voice, began to roar, "Fire!" "fire!" "fire!" "Where?" "In hell!" he replied; "a fire you cannot put out; a fire that will burn forever." Scores were awakened, and they fell all around and lay like dead men. Such was the mighty power that accompanied his word.

There were those, undoubtedly, who opposed the erection of another church, supposing that the old John-street house would accommodate them all, and, furthermore, were afraid they would lose some of their congregation and a part of their funds. Scarcely an additional church has been built in this or any other city without meeting opposition from the fearful, cowardly, or *stingy*. It is a sad truth, and I record it with pain.

"The new church" is often mentioned in the "old book," and so is the name of Mr. Morrell. It is called the new church, to distinguish it from John-street, which they styled the old. The new church was called the Second-street Church, after the name of the street in which it was built; afterward it was

called Forsyth-street. Mr. Morrell lent them one hundred and fifty pounds.

Mr. Morrell says in his journal: "On the fourth of this month (January, 1790) a revival began in the prayer-meeting, and on the 12th it broke out in the church, and continued, with some small intermissions, until the latter end of February. In this time about two hundred joined the society: perhaps about four hundred were converted in about eight weeks. Many of these joined afterward, and *from this revival we may date the prosperity of our Church in New-York.* Very few of them fell away; most of them continue faithful unto this day, February, 1794."

This record will be read with thanksgiving, though it is sixty-two years since it was written. They had a mighty baptism of the Holy Ghost, a great ingathering of souls. From that revival, he says, we may "*date the prosperity of our Church in New-York.*" Then it should be known to after generations, and remembered with gratitude. It commenced about the new year. After the preacher had warned the "barren fig-trees" of the danger of being "cut down." It also began, where revivals generally do, in a prayer-meeting.

The Rev. William Thacher, in his autobiography, says: "In the year 1788, in the city of New-York, I first heard the word 'Methodist' used to signify a Christian denomination; their house of worship was in John-street. They were as a 'city solitary;'

as a handful of corn on the top of a mountain, so were they in the great Christian community of New-York. In all 'down east' who then had heard of a Methodist meeting-house? The Methodists then in New-York were 'three hundred,' just the number of Gideon's army. Their house was plain, their minister plain, the preaching plain, the people plain, the seats plain, and all free; and the way to heaven made so plain, that it seemed to me more like go-to-heaven religion than any I had witnessed before."

We can form an idea of the locality of the new church, and of the growth of the city, by the following. Mr. Thacher says: "During the first year of my residence in New-York, I saw in the fields, eastward from the city, a new stone church in the progress of building. What! a place of worship so far from inhabitants? For what denomination can this be? A house of God far from home seemed hardly compatible with due honor to Him who promised to dwell in the midst of his people. Ah! little did I then think this is a Methodist sanctuary, and that this was a sample of their pioneer plan to build a house and then invite sinners to come there and get their souls converted. And what prophet could then have made me believe that in the midst of a dense population, I should ever fill the office of a regular authorized minister in the pastoral charge of an assembly of Methodists,

of that same Methodist meeting-house in Forsyth-street?"

The first time I ever heard the lamented Wilbur Fisk was in this old church, when Samuel Merwin was stationed there. The sermon was full of terror, and in the midst of Mr. Fisk's powerful appeals he said, "Hold me back by your prayers while I follow the sinner as near the awful gulf as I dare, and then reach out the hand and try to rescue him." The effect was electrifying. Mr. Merwin unconsciously arose, and stretching out his hands, cried, "Save them, save them!"

The noble old edifice, honored by God and honored by angels, was taken down in 1833, to make room for one of the most commodious structures we have ever erected in New-York. Many looked on with mournful interest, as the walls of the old church were demolished; and yet I think the glory of the latter house has been greater than the former. When the new church was dedicated, they sent for Thomas Morrell to preach the dedicatory sermon; he had consecrated the first nearly fifty years before, but he was too feeble, being in the eighty-ninth year of his age. The late Rev. Daniel Ostrander preached the opening sermon, and dedicated the spacious edifice to the worship of Almighty God.

I know of no church that has been more useful than the Forsyth-street Methodist Episcopal Church. Multitudes have been gathered in there, many of

whom already worship in the upper temple. Most of the fathers who worshiped there are gone. But some noble young men have risen up with large hearts and purses, and the church, lately, has been refitted, adorned, and beautified, and is now one of the very best we have in New-York. When God writeth up the people it will be said "that this and that man were born there."

CHAPTER XLI.

METHODISM IN NEW-YORK IN 1790.

Ministers stationed in New-York — Official Members — Rev. William Jessop — Quarterage — Sickness — Judah — Dr. Romaine — Dr. Solinger — Character of Mr. Jessop — Death of — Funeral Sermon — Henry Boehm — Thomas Morrell — Letter from Mr. Wesley — From Dr. Coke — Session of the New-York Conference — Bishop Asbury's Account of Thomas Morrell — Singular Items from the "Old Book" — Expenses for the Preachers' House — Jacob Brush — How he came to labor in New-York — Extracts from Mr. Morrell's unpublished Journals — Brush's Quarterage — Sketch of Mr. Brush — Dies of Yellow Fever — Where buried — Epitaph on his Tombstone — Verses to perpetuate his Memory.

This year Thomas Morrell was *elder;* Robert Cloud and William Jessop were also stationed in New-York. John Staples, Henry Newton, and John Bleeker were the trustees who particularly attended to the financial interests of the church.

This was a year of peculiar affliction to Mr. Jessop. His name frequently is recorded in the "old book." They paid him his quarterage regularly.

1791, Jan. 12. Paid Brother William Jessop his quarterage....	£6	8	0
" April 18. To cash paid Brother William Jessop his quarterage	6	8	0

Other similar records.

Mr. Jessop was very sick, near the gates of death. With a degree of sympathy we peruse the following:

1790, Oct. 26. Cash paid for Mr. Jessop's sickness, wine, porter, etc.....	£2	8	0
" Nov. 8. Paid *Judah* for nursing Mr. Jessop	2	0	0

Who Judah was, we know not; probably some colored nurse, who took care of the sick minister.

1791, Jan. 30. To cash paid Dr. Romaine for attending Mr. Jessop.....	£3	4	0
" " " To cash paid Dr. Solinger.....	3	4	0

This "old book" takes us into the room where the suffering minister lay, and we see his nurse Judah ministering to his wants, his physicians visiting him, and trying their skill to restore the sick preacher to health.

We see the trustees taking care of him when sick, paying his nurse, and for his medicines, and footing his doctors' bill.

It certainly speaks well for them; it shows their hearts were in the right place.

Mr. Jessop was born in the State of Delaware, and entered the traveling ministry in 1784. He was a man of feeble constitution, yet he performed great labor, and was very successful in his work. The next year after he left New-York, he volunteered to go to Nova Scotia, though his health was delicate and his constitution shattered. Through the kindness of his nephew, Samuel J. W Barry, Esq., of

New-York, I have before me Mr. Jessop's Journal and some of his written sermons. One is a "funeral sermon," and the other is "On the Sin of Intemperance." They show that he was an "able minister of the New Testament." The handwriting is about the best I have ever seen. Mr. Jessop died very triumphantly, in Lancaster County, Pennsylvania, near the latter end of 1795. He was buried in the ground connected with Boehm's Chapel. Simon Miller also sleeps there. He died the same year. The Rev. Henry Boehm (now eighty-two years of age) heard Mr. Jessop's last sermon, was a bearer at his funeral, and helped to lower the coffin into the grave, where it will rest until the resurrection.

Mr. Jessop was a man of great simplicity and Gospel sincerity. He labored beyond his bodily strength. Bishop Asbury makes honorable mention of him in his Journal. "*August* 25, 1796. About thirty-five minutes before I began meeting, I received the last loving request of our dear Brother William Jessop, which was to preach his funeral sermon. I had my difficulties in speaking, and the people in hearing of a man so well known and so much beloved; he was always solemn, and few such holy, steady men have been found among us." Admirable testimony, beautiful eulogy. What more would a person wish said concerning him when he sleeps in the sepulcher?

Mr. Morrell was highly esteemed; the intimate

friend of Asbury and of Coke; the defender of both in the public prints, against the misrepresentations of their enemies. He also corresponded with Mr. Wesley.

The following is a copy of a letter John Wesley wrote to Mr. Morrell, one year and a month before his death. It is written with a very trembling hand, as will be seen by his autograph. On the other part of the same sheet is a letter from Dr. Coke to Mr. Morrell. This shows how intimate the founder of Methodism and Dr. Coke were; they were together at the time. Mr. Wesley wrote his letter, and handed the paper to the doctor to send a communication also.

"LONDON,
"*Feb.* 4, 1790.

"MY DEAR BROTHER,

"You gave me a very agreeable account of the progress of the Gospel in America. One would hope the time is approaching when the Earth shall be filled with the Knowledge of the Glory of the Lord. Indeed, the amazing Revolutions which have [been in*] Europe seem to be the forerunners of the same grand event. The poor infidels, it is true, who know nothing of GOD, have no such design or thought. But the Lord sitteth above the water-floods; the Lord remaineth a King forever. Meantime it is highly expedient that the Methodists in every part of the Globe should be united together

* The original is not legible here.

as closely as possible. That we may all be one is the prayer of

"Your affectionate Friend and Brother,

"MR. MORRELL.

"I have seen nothing of Bro. Garrettson's letter."

The New-York Conference was held in New-York, Oct. 4, 1790. But very little does Mr. Asbury or Thomas Morrell say about it. Mr. Asbury, in his Journal, says: "*New-York, Sunday, 3d.*—I preached in the old church, and in the afternoon in the new, on Matt. xxv, 31–46. The new church is commodious, elegant, yet plain." This is the first time Mr. Asbury preached in the new church, concerning which he and Dr. Coke felt so much solicitude. He certainly speaks highly of the edifice. "*Monday, 4th.*—We began our conference, and sat with close application to business until Thursday morning: all was order, peace, and unanimity. On Thursday evening I returned to Elizabethtown."

The record of Mr. Morrell is still more brief: "October. Conference this month. Brother Jessop and Brother Cloud appointed with me to New-York."

On the "old book" we find the following items:

1790, Sept. 23. Paid for mending coffee-mill.....	£0	1	0
" Oct. 1. Paid for one set of knives and forks....		9	0
" " 8. Cash for Mr. Asbury's horses.....	4	0	0

This was for his horses during the conference.

1790, Oct. 11. Cash for the expenses of the preacher's house..... ... . £22 6 8

Their expenses, no doubt, greatly increased during the conference, as the bishop and some of the ministers put up at the old dèpôt for Methodist preachers in John-street. Whatever the expenses incurred, the trustees most cheerfully footed the bill. It showed they were men of the right stamp.

JACOB BRUSH.

His name frequently appears on the "old book" this year. Were it not for this old volume we should not know that he preached in the city of New-York, for in the Minutes he was stationed on New Rochelle circuit. I extract from the old record.

1790, May 12. Cash paid Brother Brush.....	£1	8	0
" July 12. Paid for Jacob Brush's horse.....	1	5	9
" Oct. 26. Cash paid for Jacob Brush's horse....	1	0	0
" Nov. 23. Paid Brother Brush for his services here to date....	2	0	0

How Mr. Brush came to labor in New-York will be explained by Mr. Morrell's unpublished journal, from which I make the following extract. It also throws light upon Methodism in New-York at that period.

"On the fourth of this month (January) a revival began at the prayer-meetings, and on the 12th it broke out in the church, and continued, with some

small intermissions, until the latter end of February. In this time about two hundred joined the society; perhaps about four hundred were converted in eight weeks; many of these joined afterward. In this month my throat became so sore, and my palate became so much relaxed I could preach but seldom. I bless the Lord it was in his work it came upon me. Having great colds, and preaching and exhorting, I became so hoarse, and my throat so inflamed, that with great difficulty and pain I went through my public exercises. Brother Brush providentially came to this city this month, or we should have been obliged to shut up one of the churches."

Mr. Brush was born on Long Island, and was ten years in the itinerant work, having entered it in 1785. He was one of the first pioneers of Methodism in New-England. Mr. Brush, George Roberts, and Daniel Smith met Jesse Lee at the famous quarterly meeting in Dantown, Conn., where the great soul of the apostle of Methodism in the Eastern states so greatly rejoiced. The yellow fever raged in New-York in 1795, and a number of Methodists fell victims to it. Mr. Brush was among the number. His brethren, in the Minutes, speak of him in the most exalted terms, and conclude by saying, "We entertain no doubt but he rests in Abraham's bosom."

Mr. Brush was engaged to be married to an

amiable young woman, a daughter of a Methodist preacher, but death prevented their union.

In the center of the burying ground back of the Forsyth-street Church, lie the ashes of the Rev. Jacob Brush. With peculiar feelings I stood upon his grave, where he had slept sixty-two years, and copied the following from his tombstone:

IN MEMORY OF

THE REV JACOB BRUSH,

Who fell a victim to the epidemic, September 25, 1795, in the thirty-fourth year of his age. He was pious in his life, faithful in his labors, resigned and peaceful in his death.

THE RIGHTEOUS SHALL BE IN EVERLASTING REMEMBRANCE.

Brush is no more; he's gone to dwell with Him
Who died to save a Brush from sin.

After the death of Mr. Brush, the following verses were printed, and hung up in frames in many dwellings, in honor of the deceased preacher. It shows the high estimation in which he was held. It will be seen that he was still young when he died, only thirty-three years old. In reading of *Elder* Brush, one of the first presiding elders in New-England, we think of him as a man of years. Woolman Hickson also found an early grave. But to the poetry. I copy from what for many years hung up in the old parsonage at John-street. It was the property of Molly Williams, who kept it while she

lived, and her adopted daughter still preserves it as a relic. The style, the printing, the smoky appearance of the paper, and the little old pine frame, all give evidence of its antiquity.

TO THE MEMORY OF THE LATE

REV JACOB BRUSH.

BY A LADY.

O what a mournful sound alarms our ears,
It pains the heart, our eyes overflow with tears:
A friend, a brother, who was much beloved,
Is gone, and far from mortal sight removed;
In the cold tomb remains his moldering clay,
And Brush must in the dreary mansion lay.

O faithful shepherd, art thou out of sight?
Yet faith beholds thee in the world of light:
In the full presence of the heavenly Lamb,
And crown'd with glory by the great I Am!
Free from your warfare, labor, and all pain,
Thrice happy change, in heaven dost thou reign.

When the alarming midnight cry was heard,
Brush for the heavenly bridegroom was prepared·
Watching around the Israelitish camp,
With holy incense burning in his lamp.
When he the eternal truth of God declared,
Saints then rejoiced, but wicked men they fear'd.
The mission of his Lord he truly bore:
Humble and patient, when afflicted sore:
'Twas thus he enter'd heaven's eternal door.

CHAPTER XLII.

METHODISM IN NEW-YORK IN 1791.

Ministers stationed in New-York — The official Members — Old and new Church — Conference — Expenses paid — Items from the Old Book — Asbury's Account — Wesley's last Letter to America — Death of Mr Wesley — Letter from Dr. Coke — Thomas Morrell leaves New-York — Travels with Bishop Asbury — Stationed in Charleston — Defends Bishop Asbury — Amusing Anecdote — The Benevolence of New-York Methodists to the Bishop — James Man, Sketch of — Returns to Nova Scotia — Secretary of the Conference — Richard Whatcoat — His deep Piety — Dr. Bond — Anecdotes of Whatcoat — Whatcoat and the Love-feast — Whatcoat and the lost Text — Sketch of his personal History — His Death — His Character.

Thomas Morrell, Richard Whatcoat, and James Man were stationed in New-York this year. A noble trio.

A very accurate account is kept in the "old book," of their receipts and disbursements. It reads thus "The Methodist Church in account with John Staples, Henry Newton, John Bleeker, and Samuel Stillwell."

They distinguish Wesley Chapel and the church in Second-street (now Forsyth) by calling the former "the old church," the latter the "new." Peter Parks was the sexton of the latter.

The conference commenced its session on Thursday, May 26, and closed the following Monday. The trustees painted and fixed up for the conference. Not only the church, but the "old parsonage," particularly the preacher's room. Therefore the following entry:

June 14.	Cash paid Mr. Mooney for paper hangings, and putting on the preacher's room.....	£4	0	0
"	Cash paid for cleaning old church.	7	9	1
"	Cash paid for horse-keeping for preachers	2	1	2
"	Cash paid Mr. Morrell for Bishop Asbury	3	9	0
"	Ditto for horse-keeping for ditto....	1	15	9
"	Cash paid Mr. John Bleeker for sundries for preachers....	1	0	0

These records show that the New-York Methodists took good care of their preachers.

Bishop Asbury says: "Our conference came together in great peace and love. Our ordinary business was enlivened by the relation of experiences, and by profitable observations on the work of God." There were about thirty preachers present, and the utmost harmony. The bishop says: "Not a frown, a sign of a sour temper, or an unkind word, was seen or heard among us; but I am sick and quite overdone with constant labor."—*Journal*, vol. ii, p. 117.

This was a memorable year in the history of Methodism. Its venerable founder died March 2, in the eighty-eighth year of his age, and the sixty-fifth of his ministry, greatly beloved and deeply

lamented. By the request of the New-York Conference and of the society in New-York, Bishop Asbury preached on the occasion of Mr. Wesley's death, on Sunday, May 29, first in the old Wesley Chapel, in the morning, and again in the afternoon at the new church, from 2 Timothy, iii, 10, 11: "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me." It is singular that, nearly thirty years after, Bishop Asbury's funeral sermon was preached from the same text by Rev. Ezekiel Cooper.

The societies of which Mr. Wesley was the founder, numbered at his death five hundred and forty traveling preachers, and one hundred and forty thousand members. Only twenty days before his death he wrote, with a trembling hand, the following letter to the Rev. Ezekiel Cooper, showing his high regard for his children in America:

"NEAR LONDON, Feb. 1, 1791.

"MY DEAR BROTHER,—Those who desire to write or say anything to me have no time to lose; for time has shaken me by the hand, and death is not far behind. But I have reason to be thankful for the time that is past: I felt few of the infirmities of age for fourscore and six years. It was not till a year

and a half ago that my strength and sight failed; and still I am enabled to scrawl a little, and to creep, though I cannot run. Probably I should not be able to do so much, did not many of you assist me by your prayers. I have given a distinct account of the work of God which has been wrought in Britain and Ireland for more than half a century. We want some of you to give us a connected relation of what our Lord has been doing in America, from the time that Richard Boardman accepted the invi tation, and left his country to serve you. See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men that the Methodists are one people in all the world; and that it is their full determination so to continue,

> Though mountains rise, and oceans roll,
> To sever us in vain.

To the care of our common Lord I commit you; and am your affectionate friend and brother,

"JOHN WESLEY."

The following letter, directed to Thomas Morrell, No. 20 John-street, from Dr. Coke, will show how he felt when the sad intelligence arrived of the death of his father and friend. He was at the time in Virginia.

"PHILADELPHIA, May 6, 1791.

"MY VERY DEAR BROTHER,—The awful event of Mr. J. Wesley's death obliges me to hasten to

Europe; but by traveling from Virginia by night as well as day, I have been taken with a sciatic or rheumatic pain in my hips, which detained me on the road for some time, in spite of all my zeal for pushing forward. This has prevented my reaching New-York time enough for the British packet, and I cannot find by the New-York papers that any ship will sail from that port for England or Ireland for a considerable time. I have, therefore, thought it best to take a passage in the William Penn, which sails from this port for London the middle of next week. I am informed there is time enough to send my things from New-York to this city before I sail, if they be sent off immediately. If so, you will do me the favor of taking this burden upon you. I am very much obliged to you for the many proofs of love which you have shown me, and with which I am not unacquainted. Next autumn twelve month, I shall, God willing, be again in these states, to be present at the General Conference, which will commence in Baltimore on the 1st of December, 1792. Perhaps I shall write to you again before I sail. God bless you. I am your much obliged and faithful friend, THOMAS COKE."

"P S.—Extract of a letter from one of the British preachers:

"'MARCH 2, WEDNESDAY MORNING, 10 O'CLOCK.

"'Am just come from the solemn scene of our honored father's exit from the region of mortality.

I believe it will leave a lasting impression on the minds of all who were present. The blessed testimonies he gave, while his strength and speech remained, of his faith and hope in the Lord Jesus, will, no doubt, be a confirmatory seal to thousands, of the truths he maintained in the long course of his ministry. O that all his sons in the Gospel may prepare to meet him, by filling up usefully their lives' short day as he did! and O that a double portion of his spirit may rest upon them all! Amen.'

"Give my kindest love to my dear friends in New-York. Tell them I am sorry I cannot visit them at this time. But I am sure they will excuse me, considering the critical circumstances in which I am placed. Direct the boxes, etc., to me at Jacob Baker's, Merchant, No. 62 Front-street, Philadelphia."

Mr. Morrell labored with usual zeal to advance the great interest of the Redeemer's kingdom. His name frequently occurs on the "old book" this year. He lent them £150, for which they paid him the interest.

The trustees also paid £2 16*s.* for a hat for Mr. Morrell.

Mr. Morrell left New-York in October, to travel with Bishop Asbury.

His journal, written very neatly, containing an account of all the texts he preached from in New-York, I have in my possession, but have no room to

make extracts, except the following, which is a part of the history:

"On Tuesday evening, November 1, 1791, I preached my farewell sermon, from Genesis, xlii, 36, "All these things are against me," to a crowded house; then went to Elizabethtown, and tarried till November 23, 1791.

"I had now been in New-York two years and five months, and had at different times for colleagues, Robert Cloud, John Merrick, Jacob Brush, William Jessop, Richard Whatcoat, and James Man; the two last I left in New-York. When I first went to that city there were about three hundred in society. I left upward of six hundred."

Mr. Morrell traveled with Bishop Asbury as far as Charleston. Mr. Morrell's health being poor, Bishop Asbury stationed him in Charleston. It was in the midst of the Hammet difficulties, and they needed a man of ability and nerve. Mr. Morrell was just the man for the crisis. He answered Mr. Hammet's attack upon Bishop Asbury most triumphantly. The rare old document I have, but have no space to draw from it.

Mr. Morrell remained in Charleston as their preacher till the fifth of June, 1792.

Mr. Morrell used to relate an amusing anecdote that occurred during his travels with the bishop. Tea was not as plenty then as now, and many families did not use it, and some who were in retired

places had never seen any. Even the great Valentine Cook, when he went to Cokesbury College, had never seen any tea, and as he looked a little pale, some one inquired what was the matter; he said he did not think the *broth* (the tea) agreed with him. Bishop Asbury used to carry it with him in a paper in his saddle-bags. Mr. Morrell and he put up in a retired place as they were on their journey, and as the bishop was fatigued, he felt as if a little tea would refresh him; and as the family had none, he took the paper from his saddle-bags, and reached it to the woman of the house, requesting her to make some tea. When they sat down to the table she brought on the tea. She had boiled the whole of it, thrown away the *juice*, and spread the leaves all out on a plate, and said, "Help yourselves to tea."

In the "old book" we have the following:

To cash paid for house expenses from May 15 to August 31.	£17	10 0

A conference had been held in the mean time, and the house expenses were greatly increased.

Here is another entry that reflects honor upon the trustees:

Sept. 5.	Paid sundry bills for Mr. Asbury for a suit of clothes: Surtout, boots, hat, etc.	£22	10 3
" "	Cash gave Mr. Asbury	2	00 0

Here is almost twenty-five pounds for the bishop previous to his leaving for his southern and western tour. This certainly was very princely

in the trustees. It shows they were men whose hearts were in the right place. The bishop was not only clothed from head to foot, but supplied with money for his journey. Mr. Asbury has the following in his Journal:

"*Monday, August* 29, 1791.—Came to New-York; the weather is warm, and here is an awful season of affliction. I preached at the new church, from Hebrews, v, 12: "For when for the time ye ought to be teachers," etc. We had an acceptable time, and some gracious movings.

"*Wednesday*, 31.—We had a serious, heart-affecting time; many were ready to break out in praises to God. *I respect the kindness of the dear people here*, and leave New-York in faith the Lord will return to visit them."

The bishop leaves New-York with a grateful heart, respecting "*the dear people*," and acknowledging their "kindness." He alludes to their supplying his wants so bountifully.

His name often appears on the "old book," where he received quarterage, etc. He was born in New-York City, and was a brother to John Mann, who had preached in John-street during the war, before the arrival of Samuel Spraggs. Mr. Man afterward went to Nova Scotia, as well as his brother John.

He was a very prominent man in the conference there, and for many years secretary. He wrote the memoir of his brother. Joshua Marsden speaks of him as a good man and exceedingly useful. This was the only time he was stationed in New-York, or in the United States. Why he was stationed here at that time does not appear.

All who knew Richard Whatcoat attribute to him an uncommon degree of piety. My late lamented friend, Dr. Thomas E. Bond, Sr., who knew him well, said to me: "He was one of the purest spirits I ever knew. Everybody about the house loved him, cats, dogs, and all." Mary Snethen said to me, that of all the pure and holy men that came to that old parsonage, he seemed to be the most heavenly-minded. He talked of heaven, he sang of heaven, and meditated of heaven.

Rev. W Thacher heard Mr. Whatcoat preach many times when he was stationed in New-York, and said that he preached with peculiar unction, his word was attended with unusual power. An old minister said to me: "I saw Richard Whatcoat in the old John-street parsonage. He sat there as if he saw no one, heard no one, and was in silent communion with his God. Holiness was his constant theme." For purity of character, for self-denial, for deep devotion, for

heavenly-mindedness, for Divine unction, none of our preachers has ever surpassed him. What a name and influence he left behind, both fragrant and enduring.

WHATCOAT AND THE LOVE-FEAST.

Mr. Whatcoat attended a love-feast in New-York. An old minister who lingers among us, waiting the time of his departure, like good old Simeon, was present, and gave me a description of the scene. He says, the house was filled with glory, and the shout of a king was heard in the camp of Israel. The house was so full there was not bread enough to supply them all. Some one informed him they were out of bread. "Glory to God," said the old man, "there is bread enough in heaven. In our Father's house there is bread enough and to spare." Shout after shout, halleluiah after halleluiah, rapidly succeeded each other.

When he prayed it seemed as if he had one hand hold of heaven and the other of earth, and he brought them together. As he prayed he cried: "Power, power! *now*, Lord, send the power!" and the *power did come.* O what a stream of power came down! not a stream, but it was like a cloud breaking and inundating the earth. The cloud of mercy broke, and showers of blessings descended on our heads. Such shouts I never heard before, making the temple resound with their "songs of joy and shouts of triumph. Jehovah abundantly blessed her

provision, and he satisfied her poor with bread; her priests he clothed with salvation, and her saints shouted aloud for joy." Such is the testimony of one who was present, over three score years ago. When the old warrior related it to me his face shone, and his eye was moistened with a tear, as he thought of Whatcoat and the love-feast.

WHATCOAT AND THE LOST TEXT.

Mr. Whatcoat showed some ingenuity in relieving himself from an embarrassing position. Any one can get into a difficulty, but it takes a man to get out of one. I mean a man who thinks fast, who has tact, and can act promptly. Strange as it may seem, some ministers forget their text. I knew one who was preaching who forgot the text, and he whispered so loud they could hear him all over the school-house, and inquired, "Brother, what was my text?" The brother told him, and he went on and finished his discourse.

I know another who was preaching at a camp-meeting, and while exhorting with great power, forgot his text. Wishing to return to it, but unable to remember it, he said, "I have lost my subject." "Thank God!" said a simple, honest-hearted brother in the congregation. He thought he made it go so much better after he lost the text than before, that it was a matter of devout thanksgiving.

Mr. Whatcoat got into a similar difficulty; but he showed himself a genius in getting out of it. He announced his text, and discoursed for a while, when his mind was drawn away from the subject, and he found it impossible to recall it. Said he, "I have been talking so long, some of you may have forgotten the text." He never hinted that he was in that category. "Never mind if you have," said he; "I will take another." He did so, and preached from it a most delightful sermon, that was long remembered.

Mr. Whatcoat was an Englishman, and used to meet Francis Asbury in class in their native land, when they were both young. In 1736 he was born, and the third of September, 1758, he was born again. In 1784 he came to America with Dr. Coke, when the latter made his first visit to this country.

It was a great privilege to be blessed with such a minister as Richard Whatcoat, who was, like Barnabas, "a good man, full of faith and the Holy Ghost." His conversation was in heaven. He breathed the atmosphere of the better world, and talked the language of Canaan.

> "His soul disdain'd on earth to dwell,
> He only sojourn'd here."

He kept a journal, and his manuscript was in the hands of Dr. Phœbus, who wrote a life of the bishop. It is now in the possession of the Rev. John Davies,

of the New-York Conference, a great antiquarian, who treasures it up among the relics of antiquity.

In Mr. Whatcoat's journal, he says, "May 26, 1791, I attended conference in New-York, and was stationed here for the ensuing season: I continued until September, 1792. We had great peace among ourselves, and refreshing times among the people."

In 1800 Mr. Whatcoat was elected and ordained a bishop of the Methodist Episcopal Church. He was the colleague of the venerated Asbury till he finished his course with joy, which event took place at the house of Governor Basset, at Dover, in Delaware, July 5, 1806.

His brethren say, "He died not possessed of property sufficient to have paid the expenses of his sickness and funeral, if a charge had been made; so dead was he to this world." His constant language seemed to be:

> "My soul is not at rest. There comes
> A strange and secret whisper to my spirit
> Like a dream of night, that tells me I am
> On enchanted ground. Why live I here? The vows
> Of God are on me, and I may not stoop
> To play with earthly shadows, or pluck earthly
> Flowers, till I my work have done and rendered up
> Account."

CHAPTER XLIII.

METHODISM IN NEW-YORK IN 1792.

Preachers stationed in New-York — Sketch of Lemuel Green — Able Preacher — Death — George Strebeck leaves the Methodists — A Lutheran Church in Pearl-street — Next in Mott — A popular Preacher — Teachers' School — John Hagadorn — Mr. Strebeck leaves the Lutherans — An Episcopal Clergyman — Origin of St. Stephen's Church — Pastor rebaptizes his Children — Zion's Church — Ralph Williston — Runaways — Bishop Hedding's Opinion of — Session of the New-York Conference — Singular Items in the "Old Book" — Bishop Asbury and the New-York Methodists.

Thomas Morrell, Lemuel Green, and George Strebeck were the stationed preachers in New-York this year.

Lemuel Green was a most sterling man and an able minister of the New Testament. Mr. Green was born near Baltimore, Maryland, in 1751. At the age of twenty-five years he was converted to God, and identified himself with the Methodists. When thirty years old he began to preach the "unsearchable riches of Christ." In 1783 Mr. Green was admitted into the traveling connection with Jesse Lee, William Phœbus, and others of precious

memory. Mr. Green joined the Church in its infancy, when it did not number seven thousand members, and lived to see within its pale half a million. He was a clear, sound, useful preacher, but it was the peculiar unction of the Holy One that attended his preaching, that made him so successful. His name often appears in the "old book" this year, but we have no space for extracts. Mr. Green died triumphantly in 1831.

The Rev. George Strebeck was the colleague of Mr. Green. His name frequently appears on the old record. He joined the conference in 1792, and withdrew from the Methodist Church in a few years after. In the first place he became a Lutheran minister, and they erected a little church in Pearl street, where Mr. Strebeck preached. There the place became too strait for them, and they erected a larger house of worship in Mott-street, which afterward went into the hands of the Protestant Episcopalians. Mr. Strebeck was a very zealous, popular preacher, and crowds attended his ministry. In his new field of labor he preached three times on Sunday, once on a week-day evening, and taught school. My friend, John Hagadorn, of the Forsyth-street M. E. Church, attended Mr. Strebeck's ministry in Mott-street, and went to school to him two years. He informed me that after a time Mr. Strebeck became a minister of the Protestant Episcopal Church, and a part of his Church-members

separated from their brethren in Mott-street and colonized, and formed St. Stephen's Church, at the corner of Broome and Christie streets. Here he preached for a while, and was succeeded by the Rev. Richard Channing Moore, afterward Bishop of Virginia.

Mr. Strebeck went South, and died soon after, either in Charleston or Savannah. The Church in Mott-street afterward became Episcopal, and was called "Zion's Church." Ralph Williston, another runaway, was their pastor. When a man begins to turn his coat there is no knowing where he will end. We find Mr. Strebeck first a Methodist, secondly a Lutheran, thirdly an Episcopalian. His children had been baptized, but Mr. Strebeck repudiated their former baptism, and they were re-baptized by the Episcopal bishop. When men change their theological sentiments, they generally wish to show they have gone away over.

The Methodist Church has great reason to complain, "I have nourished and brought up children, but they have rebelled against me," or, what is equally ungrateful, "they have *run away from me.*" The Protestant Episcopal Church has not only received many of her sons and daughters, but a number of her ministers; some, to be sure, were "no great catch, after all;" but others were valuable men, such as Joseph Pilmoor, Thomas Lyell, and Lieutenant Parks. The latter was once assistant preacher

at Trinity Church, New-York. He died a few years ago.

It is sometimes the case that the Methodist Church loses nothing by these runaways, and the Churches to whom they go gain nothing. I once said to Bishop Hedding, that shrewd observer of men and things, such a minister has left us and joined the Protestant Episcopal Church. "I am glad of it," said the venerable bishop; "I wish he had gone earlier, and some others who have left us; they would have saved me a great deal of trouble in trying to find places for them. They were not wanted here nor there. I have had a great deal of trouble to persuade the people to receive them. I am glad they have gone."

I watched the course of Mr. S———, as I have others who have left us. Instead of being pastor of a large church, with splendid parsonage and a great salary, he was pastor of a little country church, where he had very dry fodder; and, as discretion is the better part of valor, he retired from his pulpit duties and pastoral labors to keeping a boarding-school for boys. How much we lost and he and others gained, can easily be seen without the eye of a philosopher.

There are some entries in the "old book," this year which show that they were still very particular with their record:

1792, Aug. 10. To cash paid for a gammon..... £0 14 2

We hear nothing of *gammon* now-a-days, unless

we use the word for imposition, saying, "*That is all gammon;*" we now talk of "*ham.*"

Aug. 20. Paid for postage of letters. £4 10 0

They must have received many letters, or the postage was very high.

They were determined to be clean, knowing that cleanliness is next to godliness. There is this remarkable entry:

Aug. 22. To three washtubs for house. £0 18 0

Here we learn the price of wash-tubs in those days, six shillings each.

Aug. 27. To cash for green baize for table... ..... £0 4 6

The conference commenced its session this day, and the trustees were fixing up for it, therefore the "green baize."

Sept. 8. To cash paid a woman for attending conference £0 4 0

The New-York Methodists were ever kind to Bishop Asbury; their parlors not only witnessed the hearty welcome he received, but their purses were ever open to supply his wants; they even anticipated his necessities. Such entries in the "old book" occupy but little space, but they are full of meaning, and though made over threescore years ago, will be read with interest.

1792. Sept. 26. To cash paid for a pair of boots for Mr. Asbury.. .. ..£2 8 0

A very good price for a pair of boots, we should think, in times as dear as the present. Again:

Oct. 2. To cash paid for a hat for Mr. Asbury. .. .£3 0 0

It must have been a very good hat, judging from the price.

Oct. 16. To cash paid Mr. Pinckney for stabling horses £3 19 3

Once more:

Oct. 16. To cash paid Rowland Ellis one bill for Mr. Asbury. £14 10 4

A very good bill.

The bishop in his Journal does not forget to notice their kindness, as can be seen by the following extract: "*August* 27, 1792. Came to New-York and opened conference, twenty-eight preachers being present. We spent most of the afternoon in prayer; and nearly all the preachers gave an account of what each one had seen and felt since conference. The young gave us their experience, and there were several who professed sanctification. *Friday* 31. We had a solemn love-feast, the lower floor of the house being nearly filled; several of the brethren professed perfect love, others had lost the witness. My mind has been so bent to the business of the conference, that I have slept but very little this week. Connecticut is very much supplied, to my mind; several very promising young men have been ad-

mitted this conference. The societies are in harmony, but not as lively as they ought to be."

Among the "promising young men" received at this conference were Thomas Lyell and George Strebeck, who left us a few years after. Others, like Lawrence McCombs, remained faithful unto the end.

The bishop is gratified that Connecticut is so well manned. We cannot wonder when we see who were sent into the "land of steady habits." The indefatigable Jacob Brush was *the elder*, a man always ready to do his duty and leave the result to God. A flaming herald of the cross was Jacob Brush in his palmy days. The men whom he led forth to glorious war, were good men and true. On Fairfield Circuit were the excellent Joshua Taylor and Smith Weeks; and on Litchfield Circuit Philip Wager, a good man, and the meek, modest, unassuming James Coleman. I knew him well "in age and feebleness extreme." Then on Middletown Circuit, Richard Swain and Aaron Hunt. On Hartford Circuit, the eloquent Hope Hull, the holy and devout George Roberts, and Fredus Aldridge.

When we look at the character of these ministers of Jesus, can we wonder that Mr. Asbury thus congratulates himself: "Connecticut is supplied to my mind." Has it ever been better supplied? I mean with ministers of greater talents and usefulness.

Mr. Asbury adds: "I was much obliged to my

friends for renewing my clothing and giving me a little pocket money; this is better than £500 per annum. I told some of our preachers, who were very poor, how happy they were; and that probably, had they any more, their wants would proportionably increase." The Lord's Supper was administered, after the bishop had preached a preparatory sermon from 1 Cor. v, 7, 8.

The bishop must have felt very well as he left the city, for he adds: "I now leave New-York for one whole year under the hope and prophecy that this will be a year of the Lord's power with them."

Mr. Hammet had made an attack upon the character of Bishop Asbury, accusing him of leaving Mr. Wesley's name from the Minutes. As Mr. Morrell was defending Bishop Asbury, Caleb Boyer, one of the earliest preachers, wrote to him posting him in regard to certain facts which vindicated the character of the apostle of American Methodism. He says:

"Mr. Asbury never expressed the most distant wish that Mr. Wesley's name should be left off from the Minutes, and Mr. Asbury could not have prevented it if he had bent all his force against it.

"Your sincere friend and brother in Christ,

Caleb Boyer

"*Dec.* 11*th*, 1792."

CHAPTER XLIV.

METHODISM IN NEW-YORK IN 1793 AND 1794.

The Itinerant Spirit still kept up — Morrell and Garrettson stationed in New-York and Philadelphia — Yellow Fever in Philadelphia — Fearful Ravages of — Day of Fasting in New-York — Morrell's Sermon — Extracts from the "Old Book" — Bishop Asbury and the Suit of Clothes — Benevolence of the New-York Methodists — Morrell's Doctor's Bill — Revs. Daniel Smith and Evan Rogers labor in New-York — Their Quarterage — Mr. Morrell leaves New-York — Reasons why — His Reflections on so doing — Increase in the Membership — Brief Sketch of Daniel Smith and Evan Rogers — Mr. Morrell's History completed — His Conversion — Spiritual Father — Entrance into the Ministry — Usefulness — Prominent Stations — Correspondence — Letter from Reuben Ellis — Mr. Morrell's Journals — Specimen of his Exactness — Location — Cause of advanced Age — Death of — Character — Descendants — Preachers in New-York in 1794 — Brooklyn and New-York united — Ezekiel Cooper — Lawrence M'Combs — Names often appear on the "Old Book" — Their Characters and End.

THE early Methodists were very anxious to keep up the itinerancy. They had no idea of a settled ministry; therefore the frequent changes among the preachers. This year (1793) the Rev. Thomas Morrell was stationed in New-York and Freeborn Garrettson in Philadelphia; but they were to exchange

at the expiration of six months. The Churches in those cities were highly favored with the services of these distinguished ministers during the year.

The conference was held in New-York on the 26th of August. During this month the yellow fever began to rage in Philadelphia, and continued till October. Four thousand fell victims to it.

"On the 26th of September," says Mr. Morrell, in his journal, "there was a day of fasting and prayer held in New-York, in every church. Such a solemn time was never seen in this city. The churches were all crowded. Ours [Second-street, now Forsyth] was not only full, and the house adjacent, but also the burying-yard. I preached from Jonah iii, 5: 'So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.' It was a most solemn season indeed. Three that I knew were awakened. The occasion of the fast was to entreat the Lord to put a stop to the malignant fever in the city of Philadelphia. We had prayers at six in the morning, preaching at ten A. M., and at three and six P M."

There are some singular entries on the "old book" this year, but I can make but few extracts for want of space.

1793, August 27. To Bishop Asbury, given him in lieu of clothes.... .... £24 0 0

This was during the conference, and the phrase-

ology conveys the idea that the trustees were in the practice annually of giving the bishop a suit of clothes. His garments being good at that time, they gave him the large sum of £24 instead of the clothes; and no doubt, judging from his practice, he clothed, with that money, many a Methodist preacher who was poor. This shows that the Methodists in New-York in 1793 had great hearts and great respect for Bishop Asbury.

Again:

Sept. 12.	To William Pinckney, for stabling the bishop's horses	£3	11	8
Sept. 16.	To Brother Morrell for doctor's bill..	6	8	0

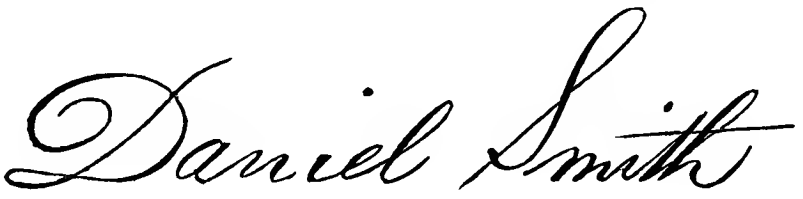
They continued to pay the doctor's bill for the preachers. Mr. Morrell says in his journal: "On the 14th of this month [September] Brother Daniel Smith and Evan Rogers came to my assistance in this city. Before they came I had hard labor, and was obliged to employ the local preachers." Their names appear on the "old book:"

1794, May 6.	To cash paid Brother Smith and Rogers, their quarterage....	£12	16	0
"	Paid Brother Rogers, traveling expenses..	2	0	0
"	Aug. 12. Cash paid Brother Smith, quarterage	6	8	0
"	" Cash paid Brother Rogers, quarterage	6	8	0
"	Sept. 17. To cash paid Brother Smith, quarterage for two months to 29th inst..	4	5	4
"	" To cash to Brother Rogers..... ...	4	5	4

Mr. Morrell makes this record:

"Preached March 23 from Rom. viii, 29: 'All things work together for good to them that love God,' etc.

"N. B. This was my last sermon preached in New-York, on Sunday afternoon, in the *old church*. On Thursday evening we had our love-feast, a gracious time. On Friday, 28th, I left the city and came to Elizabethtown, having been stationed in York from June, 1789, to March, 1794, near five years. Blessed be God for the gracious assistance he gave me in preaching to that kind and loving people; and I desire to be humbled under a sense of God's goodness to me in owning and blessing my labors to them. When I entered upon my station there I found about *three hundred* members, and when I left them above *eight hundred and fifty*. This great work has God wrought, and the glory be ascribed to him. I left Daniel Smith and Evan Rogers as preachers there."



Daniel Smith joined the conference in 1790. He was one of the early pioneers in New-England. He was very eloquent. He located in 1794. He married Hester Russell, daughter of Abram Russell, one of the trustees of John-street Church. He was engaged in the wholesale grocery business in New-York for several years, and continued to labor as a

local preacher. Much might be written concerning Mr. Smith's talents and usefulness. Thomas Ware placed him alongside of the eloquent Hope Hull. Mr. Smith died in holy triumph in the city of New-York, October 23, 1815.

Mr. Rogers was received into the traveling connection in 1790 and located in 1797. He afterward turned Churchman.

If it had not been for this old volume and the journal of Mr. Morrell, we should not have known that these ministers were stationed in New-York in 1794, for the Minutes are silent. In them we find only one preacher stationed in New-York; and we should have wondered how the work was supplied. These books furnish us with the connecting links in this historic chain.

Mr. Morrell's journals were kept in the neatest manner, and the penmanship is most beautiful. From them I have made a few extracts, which throw light upon old John-street Preaching House and Methodism in New-York. I have also many letters in my possession which he received, while at John-street, from Mr. Wesley, Dr. Coke, Bishops Asbury and Whatcoat, and from others. I only regret that I have so little space to draw from materials so rich, that give light on the men and the condition of things at the time they lived. I have perused them with a kind of melancholy interest, now the writers are sleeping in the sepulcher, and the hands that wrote

them and the eyes that read them are in the grave.

Mr. Morrell was born in New-York on the 22d of November, 1747. His mother was converted, and belonged to the first class formed in New-York by Philip Embury, which was in 1766; and, therefore, she was among the first Methodists in America. In 1772 his father's family removed to Elizabethtown, New-Jersey. Mr. Morrell was a soldier during the Revolutionary war, and held the commissions of captain and major. He fought in defense of his country, and was wounded on the field of battle, and carried to his grave honorable scars, showing his courage and patriotism. But as a soldier in the army of the "great Captain of our salvation," he deserves more particular notice.

HIS CONVERSION.

Mr. Morrell shall tell his own story. I extract from his journal. It is related with great accuracy and simplicity. "In the month of October, 1785, I was awakened by the preaching of the Rev. John Hagerty, and in March, 1786, received the witness of God's Spirit of my acceptance. In June, 1786, I began to preach as a local preacher in Elizabethtown, and in several parts of that circuit. In March, 1787, I began to ride as a traveling preacher, and rode on Elizabethtown Circuit [twenty months] with Robert Cloud. At the Conference in New-York in

October, 1788, I was ordained deacon, and appointed to the Trenton Circuit, with John Merrick and Jethro Johnson. At the June Conference in New-York, 1789, was ordained an elder, and appointed for that city, with Brother Cloud, who was with me twelve months, and Brother Merrick four months."

I will give a specimen of his exactness. He gives the chapter, verse, subject, date:

An account of the texts from which I preached in New-York, from June, 1789.

Chapter.	Verse.	Subject.	Date.
2 Corth. 3d..	17	Lord is that Spirit.	9th.
6 Gals.... ..	8	Sow to the Spirit.	12.
3d Ezek.....	7	Watchman	
40 Jerh.....	31	Mount as eagles.	14th.
3 Luke... .	9	Ax is laid	
20 Jerem.....	29	O earth, hear..	16.
1 Cor. 3.....	21	All things yours.....	21st.
14 Luke.....	23	Compel them in the fields.....	
1 Rom.....	16	Power of God to salvation.....	23.
1 Prov.....	14	Merchandize	
8 Matt.... ..	3	Be thou clean...	
		1789. New-York, July.	
26 Acts.....	18	To open their eyes.....	3d.
7 Matt.....	51	Vail rent...	5th.
13 Rom.....	14	. ...	8th.
.....	..	Walked even as Christ walked	12th.
13 Luke. ...	23	Few saved..... . ..	
13 Acts .	20	Word of salvation sent... .. .	17th.
7 Job.....	16	Would not live alway... .	19.

Reuben Ellis wrote an interesting letter to Mr. Morrell, dated Charleston, January 7, 1794. I can only make an extract:

"MY DEAR BROTHER,— Our conference wa harmonious, but we were weak in preachers, and no able to give all the circuits a full supply. Brother Ivey and Hull desisted. The former to take care of his mother, and the latter is about to establish a schoo in Georgia. Brother Hull declared to the conferenc that he had no prejudice against Mr. Asbury nor th connection, but was in full fellowship." He the gives a description of several men. He states tha "Mr. Asbury was so indisposed that he declined hi western tour that year." Mr. Ellis "was going t Virginia to share in the troubles there."* . . .

"I am yours sincerely,

Reuben Ellis

Mr. Morrell did much for Methodism in New York. He lived many years in the old parsonage He was the intimate friend and adviser of Bisho Asbury, highly beloved by Dr. Coke, and a corre spondent of Wesley. Not only did he do nobl service for Methodism in New-York, but he wa stationed in Philadelphia, Baltimore, and Charleston In consequence of ill health he located in 1801, bu consented, at the earnest request of Bishop Asbury to be stationed in New-York in 1802, where h remained till 1804. He says, "This was my las

* The troubles made by J. O'Kelly.

station out of Elizabethtown; but for sixteen years I continued to preach as often as when I traveled." During the remainder of life he preached as often as he was able. He died August 9, 1837, aged ninety years, eight months, and seventeen days, "leaving behind him," says Dr. N. Murray, "a name dear to his country and dear to the whole Church, and dear to this community; a name forming a richer inheritance to his children than thousands of gold and silver."

A volume might be written concerning him as a man, as a patriot, as a Christian, as a Christian minister. He left a son, who is a traveling preacher, Francis A. Morrell, of Newark Conference; and a daughter, who married Rev. William A. Wilmer, now of Illinois Conference; and another daughter, who is a member of the Methodist Episcopal Church.

In 1794, New-York and Brooklyn were united. Ezekiel Cooper and Lawrence M'Combs were the stationed preachers. Their names often appear on the "old book." They received six pounds, eight shillings per quarter, but the trustees and stewards also paid their "house expenses." The smallest items are still recorded, as will be seen by the following:

1795, April 2.	Cash for soap.....	£0	15	0
" "	Three mugs for the house.	0	5	2
" " 29.	Cash for two umbrellas.	2	8	0
" "	Cash for sand	0	7	0

This was for the church floor. They had no car-

peted aisles, but the floors were very white, and were then sprinkled with white sand.

Mr. Cooper was born in Maryland, Feb. 22, 1763. He entered the traveling ministry in 1785, and died Feb. 21, 1847. At his request he was buried in Philadelphia, in front of St. George's M. E. Church. A mighty man was Mr. Cooper in his palmy days. He succeeded John Dickins as Book Steward; and at the time of his death, was the oldest Methodist minister in America. Much might be written concerning this extraordinary man, but I have no space. I refer the reader to Rev. Abel Stevens's "Memorials of Methodism," a most excellent work, for a more perfect account of Mr. Cooper.

Lawrence M'Combs was another man of mark. He was great among the prophets, a man of heroic courage and indomitable perseverance. He was then but a youth, young in years and in the ministry. He had been but two years in the itinerant work when stationed in New-York, for he entered the traveling ministry in 1792. Mr. M'Combs was a perfect giant in wielding the sword of the Spirit with great power and success. He had a large frame and a lion-like voice, with which he thundered out against sin and the devil. In after years he performed immense labor in New-Jersey, Pennsylvania, Delaware, and Maryland. After a most laborious

and useful life, he died in Philadelphia, the 11th of June, 1836, in the sixty-seventh year of his age and the forty-fourth year of his ministry. All who knew him felt that when he expired a prince and a great man had fallen.

Mr. M'Combs was a splendid orator. His voice was soft and musical, and at the same time possessed great power. At a camp or quarterly meeting he exerted himself with the strength of a Samson. Great occasions called him out; then the lion roused himself and shook his mane, and his roar was terrible. A Frenchman who had been a soldier in Bonaparte's army heard of his fame, and went to camp-meeting to hear him preach. One minister after another preached, and he would inquire, "Is that Mr. M'Combs?" At last they informed him that Mr. M'Combs was going to preach. He walked in front of the altar and gazed upon the preacher, listening with intense interest, his eyes occasionally filled with tears. When the sermon was ended, some one inquired how he liked the preacher. He said the minister's tongue was hung in the middle. Under that sermon the Frenchman was awakened and converted. When Mr. M'Combs had the state of New-Jersey for his district he encouraged the people in this way: to the dwellers in lower Jersey he said, "The mountains are all on fire!" and to those who dwelt in the more elevated part of the state he said, "The pines are all in a blaze."

CHAPTER XLV.

METHODISM IN NEW-YORK IN 1795.

Ministers in New-York this Year — Wilson Lee — Character of — Mos Singular Circumstance — The Power of Faith and Prayer — Mrs. Moor — Singular Introduction of Methodism into Southold — Mr. and Mrs Shotwell — Mrs. Shotwell baptized by Wilson Lee — Death of Mr. Lee — Burying-Place — Epitaph — John Clark — Sketch of his Son — Josepl Totten — Character of — Dedicates the first Church in Brooklyn — Sud den Death of — Buried on Staten Island — Session of the New-Yorl Conference — Asbury's Description of — Extracts from the "Old Book."

In 1795, Rev. Wilson Lee and John Clark were stationed in New-York for six months. Sylvester Hutchinson was stationed on Long Island for the same period of time, and Joseph Totten was appointed to Brooklyn. They exchanged and interchanged very frequently, and had no abiding home; were literally "wayfaring men." Then there were two Methodist ministers on Long Island, now over fifty Then one minister was stationed in Brooklyn, now we have over twenty. At that time there was only a handful of Methodists on Long Island, now eight thousand. "What a mighty change! The wilderness and the solitary place have been made glad, and the desert has rejoiced and blossomed as the rose."

WILSON LEE was distinguished for ministerial talent and success. He was a native of Delaware. Mr. Lee's constitution was always delicate, and yet he was in labors more abundant. In his attire and habits he was a pattern of neatness, in his person commanding, in his spirit, like his Master, meek and lowly. Mr. Lee entered the traveling ministry in 1784, and died, greatly beloved and deeply lamented, in 1804, having been twenty years in the field.

It was this year, 1795, that a singular occurrence transpired at Southold, L. I. A Mrs. Moore had been converted in New-York in 1794, and removed to Southold. Being destitute of a spiritual ministry, she united with two other females of like spirit with herself every Monday evening, in praying that God would send them a faithful minister. Mrs. Moore was praying one night till a late hour, when she received this answer: "I have heard their cry, and have come down to deliver them." From this moment she had confidence that some heaven-sent minister would soon make his appearance. At this very time Mr. Lee was at New-London, Conn., and had put his trunk on board a vessel with a view to go to his appointment in New-York. The wind was contrary, and the vessel did not sail. On the same night in which these pious females in Southold were praying for God to send them a shepherd after his own heart, Mr. Lee, detained by contrary winds in

New-London, felt an unusual struggle of mind for the salvation of souls, attended with a strong impression that it was his duty to cross the Sound and go to Long Island. He at first resisted it, but so powerful was the impression he finally yielded. On going to the wharf next morning he found, to his surprise, a sloop ready to sail for Southold, and without hesitating longer, he immediately entered on board. He reached Southold in safety in a short time, and made some inquiries, and was conducted to the house of Mrs. Moore. As Mr. Lee approached the house, from his appearance, she recognized him to be a Methodist preacher, though she had never seen him before. Mrs. Moore was overjoyed, and running to the door, saluted him with the following words: "*Thou blessed of the Lord, come in.*" They mutually explained the circumstances which we have briefly related, and rejoiced with exceeding great joy. A congregation was soon gathered, and Mr. Lee preached to them with the Holy Ghost sent down from heaven. A class was soon formed, and Methodism was planted there, and has continued until this day. There was something very singular in all this. Mr. Lee spent a little time on the Island, and then hastened to New-York, where he preached with great acceptability and usefulness. This was the only time this able minister of the Gospel was stationed in New-York. The next three years we find him in Philadelphia.

Most of the Methodists who were living in New-York when Mr. Lee was stationed here are dead; there are a few who remember him; Abraham Shotwell and his wife, the former ninety-one, the latter between eighty and ninety years, recollect him well. They were married by the Rev. Thomas Morrell in 1793. Mrs. Shotwell was baptized and received into society by Wilson Lee. She has the most exalted idea of him as a man of deep piety, and as an excellent minister of Jesus Christ. She says he sung most sweetly the songs of Zion.

Mr. Shotwell and his aged companion have resided in Washington-street, in the same house, since the 1st of May, 1812. That day they moved into their new building, and entertained Joshua Wells, Oliver Beale, and James Smith, delegates to the General Conference. It is singular, amid all the changes in that part of the city, to see this old patriarch and his wife living there as they did nearly half a century ago. Their house has been the home for the preachers for a long time; Bishops Asbury, M'Kendree, George, and others, there received a hearty welcome. She distinctly recollects and gives graphic descriptions of Wilson Lee, Jesse Lee, Wm. Beauchamp, Thomas Morrell, George Roberts, Thomas Sargent, Andrew Nichols, Bishop Whatcoat, and a host of others who have gone to meet the Judge.

Mrs. Shotwell was with the Rev. Daniel Smith, of precious memory, when he died. She describes his

death as very triumphant. Mrs. Shotwell was also with Mrs. Smith when she fell asleep in Jesus. They have been for years identified with the old Duane-street Church.

Mrs. Shotwell has the likeness of the late Truman Bishop and wife. Great friends of the preachers and their families Mr. and Mrs. Shotwell have been for more than half a century. They are a remnant of a noble race of Methodist men and women who have passed away.

Mr. Lee died from hemorrhage of the lungs, which occurred while he was praying with a sick person. He was buried in a graveyard near Friendship Meeting-house, in Maryland, and on his tombstone is the following:

SACRED TO THE MEMORY OF THE

REV. WILSON LEE,

Who departed this life October 11, 1804,
In the forty-third year of his age.

He acted well, while here, his part.
His God he served with all his heart;
He heard with joy, "Well done, my son;
Hither come up, thy work is done."

Let me die the death of the righteous; let my last end be like his.

JOHN CLARK.

We know but little about him, only he became a traveling preacher in 1791, and withdrew the next year after he was stationed at New-York. Why or what became of him I know not, and care as little, for I have a poor opinion of the runaways. It can generally be traced to a peculiar regard for the "loaves and fishes." He had a son, John, a Methodist minister, who walked in the footsteps of his illustrious father, by withdrawing in 1800. This is all about the Clarks. It is useless to waste any more ink, paper, or time on them.

JOSEPH TOTTEN

Was born in Hempstead, L. I., February 4, 1759. He entered the traveling connection in 1792, died in Philadelphia, 1818, and was buried at Woodrow, Staten Island. I have stood by his grave, and felt that no ordinary dust was sleeping there. He was a man of deep and ardent piety, of burning zeal, of holy boldness, of untiring perseverance in his Master's work.

June 1, 1794, Mr. Totten dedicated the first Methodist Episcopal Church in Sands-street, Brooklyn. He preached from Exodus xx, 24: "In all places where I record my name I will come unto thee, and I will bless thee."

The New-York Conference held its session in New-York this year. It commenced on Monday, September 22. Conferences now commence invariably on Wednesday; then it began on any day in the week.

The Sabbath preceding Bishop Asbury preached in Wesley Chapel in the morning from Psalm cxxxii. The Psalm is most beautiful, as the reader will see by turning to it. It must have furnished a fine theme for the bishop, who always delighted in having several verses for a text. In the afternoon he preached in the "new church," taking the first Psalm for a text. In the evening he went to Brooklyn. "Here," he says, "our brethren have built a very good house." The bishop was exceedingly exhausted after the toils of the day, for he says: "The labors of the day, pain of body, and my concern for the peace of the Church, tended to keep me from proper rest, and I had an awful night."

"*Monday* 22.—We opened Conference, and sat closely to business. Some of the preachers want to know what they shall do when they grow old. I might also ask, What shall I do? Perhaps many of them will not live to grow old."

We cannot wonder they felt solicitude when we think of their meager salaries, for they had hardly enough to keep soul and body together. This solicitude, and the dark prospect for themselves and families for the future, caused some noble men to

retire from the ranks, and thus Methodism greatly suffered.

The bishop adds: "We concluded our work, and observed Friday as a day of abstinence and prayer." Three times the bishop preached the next Sabbath: in the morning at Brooklyn, in the afternoon at the new church, in the evening in John-street. He ordained seven elders and five deacons.

In the "old book" are many items about this time.

Sept. 11. To cash paid, postage letters for Mr. Asbury.. £0 5 0

By this we see they continued to pay the postage of the preachers' letters.

Oct. 3. Paid for bread £5 8 0

They must have had bread enough and to spare. But we must remember there were many mouths to feed about conference time.

Stabling for Mr. Asbury's horses..... ... .£1 6 4

Other extracts might be made, showing their manner of doing business in those early days, but we forbear.

CHAPTER XLVI.

EARLY LOVE-FEASTS IN WESLEY CHAPEL: TICKETS.

Love-feasts not of recent origin — Were early held in the Christian Church — Peter and Jude's Testimony — Early held among the Methodists of England — Borrowed from the Moravians — Tickets used from the first — Various Kinds — The first were wholly emblematical — The next Emblem and Scripture united — Tickets used in Wesley Chapel — Elkana Dean — Picture Ticket — Hannah Dean's early Tickets — Change in her Name — Tickets were used during several Years of the War of the Revolution — Tickets — Specimens — Variety — Leaders' Names — Hart — Halstead — Donaldson — Phœbus — Washburn — Ostrander — Sandford — Hannah Hick's singularly preserved for over a Quarter of a Century.

We now call the reader's attention to Love-feasts and Love-feast tickets, and then will resume the narrative. It is well to be posted in all the peculiarities of early Methodism.

Love-feasts were held very early in the Christian Church. Peter and Jude speak of feasts of charity, in other words, feasts of love. Mr. Wesley borrowed the practice from the Moravians. They were early introduced into his societies in England and America. Tickets were used from the first. They were given as a token of membership, and renewed by the minister once a quarter. The early tickets varied

exceedingly from those now in use. The first contained emblematical representations only.

On the earliest in existence there is an angel with his wings expanded, with an open Bible in his hand, standing upon death, a skeleton, with a look of triumph, in the attitude of a conqueror. It was dated Sept. 4, 1739, and given to John George, with the letters J. R. under the date.

One of these emblems was taken from the apocalyptic vision, and represented the angel "flying in the midst of heaven." On the ticket the angel appears with two trumpets, giving the blast right and left; or, as Mr. Wesley explains it in his Notes, "breadthways."

The next series of tickets had texts of Scripture and emblems combined, one of which represents an angel flying through the heavens with a winged hour-glass on his head, denoting the rapid flight of time, and an open roll in his hands bearing this text: "Now is the accepted time." Another contains an open Bible, resting on a broad pedestal, and surmounted by a starry crown. There is one with an anchor; under the anchor are these words: "Which hope we have as an anchor to the soul." Another was dated Jan. 9, 1754, and has in the center, "Watch and Pray." On it is the name of Mary Heart.

We have one in which the Saviour makes his appearance in a brilliant light, holding in one hand a cross, and in the other a beautiful crown.

This explains the picture ticket of Mr. Dean. Here is the picture of a female kneeling in prayer, and the beautiful words, "Pray always and faint not." It strikingly resembles those in England, a fac-simile of which I have seen. For years the pictures in England have been dispensed with, and they use plain tickets such as we do in this country. A few of the tickets have been preserved to show what they did in "olden times."

Elkana Dean was the father of Hannah Dean. The Dean and the Hick families were acquainted in Ireland, and were said to have emigrated to this country together. His daughter Hannah was a most estimable young woman, worthy to be classed among the devout Hannahs whose names are in the book of life. We have seen a copy of the ticket which she received from Robert Williams. They used to put the name of the member on the ticket, then the leader's name, and now the minister's. Mr. Williams's name was on the ticket he gave Miss Dean, but this was an exception. It differed from all the others.

Sep. 1769.

Whoso putteth
his Truſt in the
Lord ſhall be ſafe.

Prov. xxix. 25.

R

Hannah Deane Han. Dean

March 1770.

STRIVE to enter in at the ſtraight Gate.

Luke xiii. 24.

A *Han. Deane.*

January 28, 1771.

COME unto me all ye that labour and are heavy laden, and I will give you rest. Mat. xi. 28.

B. A. *Hannah Dean.*

Hannah Dean.

BLESSED is He whoſoever ſhall not be offended in Me. Mat. xi. 6.

October 12, 1772.

June 24 : '73.

Neither ſtay thou in all the Plain; eſcape to the Mountain.
Gen. xix : 17. B

Hannah Dean.

May, '74.

Believe in the Lord your God, ſo ſhall you be eſtabliſhed; believe his Prophets, ſo ſhall ye proſper.
2 Chro. xx : 20. B

Hannah Dean.

April 10, 1775.

Believe in the LORD your GOD, ſo ſhall you be eſtabliſhed; believe his Prophets, ſo ſhall ye proſper.

2 Chro. xx 20. B

Hannah Hick.

B Jan. 1, 1776.

Follow peace with all Men, and Holineſs, without which, no Man ſhall ſee the Lord.

Heb. xii, 14. B

Hannah Hick.

June 1st, 1780.

BEHOLD what Manner of Love is this, that the Father hath beſtowed upon us, that we ſhould be called the Sons of God. 1 JOHN III. 1. B

Hannah Hick.

Septr. 6th, 1781.

Follow Peace with all Men, and Holineſs, without which, no Man ſhall ſee the Lord. Heb. xii, 14.

Mrs. Hick.

March 1st, 1782.

Follow Peace with all Men, and Holiness, without which, no Man ſhall ſee the Lord. Heb. xii, 14.

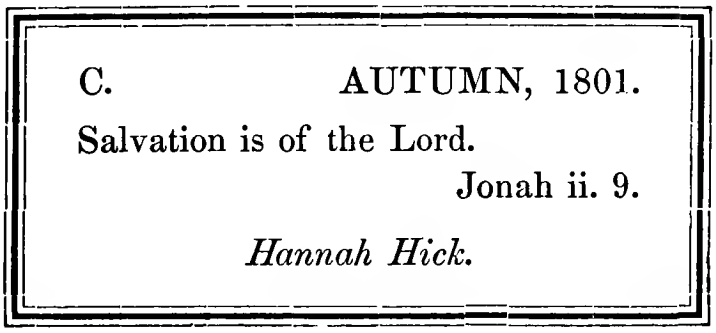
Hannah Hick.

March 20th, 1783.

Follow Peace with all Men, and Holiness, without which, no Man ſhall see the Lord. Heb. xii, 14.

Hannah Hick.

In 1785 the form of the tickets is quite changed. They are appointed for the seasons, and have upon them the year and the season thus: 1785, *Spring;* 1785, *Summer;* 1785, *Autumn;* 1785, *Winter.* They are also lettered in alphabetical order, A, B, C, D, E, F, etc. This style is continued till 1793; then they vary for a few years, then return to this form.


C. AUTUMN, 1801.
Salvation is of the Lord.
Jonah ii. 9.
Hannah Hick.

It is singular to look at these tickets which she received to enter those glorious love-feasts, which were held in the old John-street preaching-house, whose sacred walls often rung with their loud halleluiahs, where heart met heart, and soul met soul, and man met God. Then they used to sing with the spirit as well as the understanding also.

Strive we in affection, strive,
Let the purer flame revive;
Such as in the martyrs glow'd,
Dying champions for their God:
We like them may live and love,
Call'd we are their joys to prove;
Saved with them from future wrath,
Partners of like precious faith.

In 1812, there was a change in the form of the love-feast tickets. They had borne the name of the member, now the name of the preacher or leader, as well as the name of the member.

The following are specimens:

October 1, 1812.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

2 John 8.

Hannah Hick.

James Donaldson.

This bears the name of her leader, the excellent James Donaldson, a good man who slept in Jesus a few years ago.

The next bear the signature of her preacher, the eccentric, but excellent William Phœbus.

November 1, 1814.

As he which hath called you is holy, so be ye holy.

1 Pet. i. 15.

Hannah Hick.

W. Phœbus.

JULY 1, 1815.

Charity suffereth long, and is kind: charity envieth not: charity vaunteth not itself, is not puffed up.

1 Cor. xiii. 4.

Hannah Hick.

W. Phœbus.

Here is one from Ezekiel Halsted, who was a very pure spirit, the father of Schureman and Samuel Halsted.

JULY 26, 1813.

How shall not the ministration of the spirit be rather glorious?

2 Cor. iii. 8.

Hannah Hick.

Ezekiel Halsted.

Here is one from Daniel Ostrander, long since gone to rest:

JULY 1, 1816.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Matt. v. 3.

Hannah Hick.

D. Ostrander.

There are several from her leader Nathaniel C. Hart.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Matt. v. 11.

Hannah Hick.

N. C. Hart.

JANUARY 1, 1817.

A number from her old pastors.

The following are from Ebenezer Washburn, who still survives, and Peter P Sandford, who has just gone to his reward:

Hannah Hick.

Mark the perfect man, and behold the upright; for the end of that man is peace. Ps. xxxvii. 37.

2d Qr. 1824.

E. Washburn.

Hannah Hick.

By the which will we are sanctified, through the offering of the body of Christ once for all. Heb. x. 10.

3d Qr. 1825.

P. P. Sandford.

The first tickets used in this country were undoubtedly printed in England. They used a great many tickets in Wesley Chapel, and on the "old book" very often there is an account of money paid for tickets.

The tickets which Miss Dean received from Richard Boardman and Joseph Pilmoor, from Francis Asbury and Richard Wright, from Thomas Rankin, George Shadford, and James Dempster, Mr. Wesley's missionaries, have been most carefully preserved. They remind us of those who "labored, and we have entered into their labors." Some are dated 1769, 1770, 1771, 1772, 1773, 1774, and 1775. "Hannah Dean" is written on them down to May, 1774. On one is written the letter "B," on others it is printed, and some have on them the letter "S."

August 24, 1774, she received a ticket with a new name. It has on it this passage of Scripture: "For I will not leave thee, until I have done that which I have spoken to thee of."—Gen. xxviii, 15. HANNAH HICK."

The reason of this change of name on the ticket can easily be given. This daughter of Eve had changed her name, and concluded that *Paul and Hannah* could get along together much better than either could separately. They had known each other for some years, had been members of the same society, though she professed religion first.

It was a most happy union. Paul Hick and

Hannah Dean were united in *holy matrimony* in July, 1774. With great propriety what was said concerning Zacharias and Elizabeth, might be applied to Paul and Hannah, namely: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Hannah Dean was worthy to be the daughter-in-law of Mrs. Barbara Hick, and worthy of the hand and heart of her favorite son Paul.

She received her tickets during several years of the Revolutionary war. Her love-feast tickets give some light on the history of the Church during this deeply interesting period.

Her tickets, of which we have given only a specimen, extend over a period of fifty-six years, more than half a century. The first was written by Robert Williams in October, 1769, before Boardman and Pilmoor arrived; and the last by Peter P. Sandford, in 1825.

These tickets give us a specimen of Methodist customs during a very long period. They differed very widely in their style as years rolled on. There is a vast difference in the printing as well as in the writing. They take us back to the "cradle of Methodism," and forward to its perfect triumph.

The careful preservation of these tickets shows how she estimated them, and also her character. I

doubt whether such a specimen of love-feast tickets, extending over such a space of time, can be found in America. They are relics of olden times, of a by-gone age; but they are precious and full of instruction.

CHAPTER XLVII.

THE EARLY SEXTONS OF WESLEY CHAPEL.

Importance of the Office — The Duties arduous — Not a lucrative Office — But few Thanks — John Murphy the first Sexton — Belthazer Creamer the second — Receipts — Peter Williams — Robert Duncan — His Wife — Where born — Emigrates to America — Shipwreck — Their Reception in Wesley Chapel — Poverty of Robert — Usefulness — Their Daughter Elizabeth — Embury and Webb — The Love-feast — Revolutionary War — British Bombarding the City — Cannon Ball passes through the Old Parsonage — Narrow Escape of a Boy — Robert and the Treasures — His Death — Ministers present — Hymn sung on the Occasion — Burying-Place — His Widow marries — His Daughter Elizabeth and Abraam Wilson, Jr. — Death of Mr. Wilson — Elizabeth Wilson and Jonathan Griffith — Rev. Edward Griffith — Mrs. Mary Morrell — The Methodist Seed in these Families not run out — Thomas Morrell and Robert Duncan — The Sexton and the Minister — Old John-street Church reunited in their Descendants.

THE word sexton is a corruption and contraction of *sacristan* which signifies an officer of the Church who has the care of its utensils and movables. The sextonship is a very important office, and often the sexton is quite a character. He gives the people light and heat. He keeps the house clean, removes the dust, attends to the wants of preachers and people. The sexton seats the people, makes them comfortable while in the house of the Lord, and buries them when dead. The office of sexton

and undertaker are frequently combined. Therefore we often see such a notice as this on the church edifice, "J. T. V., Sexton and Undertaker." This was the case with the early sextons of John-street Church.

A sexton, like a minister, is expected to please every one, and often finds it difficult to succeed. One will tell him "the church is too warm, and it must be ventilated;" and others tell him "it is too cool, and they must have more fire." One wants a "window raised, can't breathe;" another says, "That window must be put down; I can't bear the least air on my head." The sexton must be at the door quieting the boys and keeping everybody still, and at the same time in the house seating the people. He must be ready to attend to the wants of everybody. If anything is out of order, "Where is the sexton?" If anything is wanted, "Where is the sexton?" The services of the sexton cannot well be dispensed with. He is as necessary as the minister, and yet his employment is very different, being more of a "hewer of wood and a drawer of water." The sexton must hear everybody's tales of woe, and reveal no one's secrets. If there is a troubler of Israel, a disorderly person in the house, the sexton must expel him. If any one faints, the sexton must bring some water. He is to be all eye, all ear. He is expected to know what is going on in the audience-room, in the gallery, and in the lecture-room. It is expected that he will be present

in all these places at the same time. Few commend the sexton, many censure him. He is to be the first at the house of the Lord and the last to leave it. The office, necessary as it is, is a thankless one, and not very lucrative. But very few sextons acquire wealth. A sexton should be a prudent man, a wise man, especially should he understand the important science of *ventilation*. Some of the shrewdest men I have known were sextons. If they did not read books, they studied men; if they did not understand phrenology, they did physiognomy; they read and understood the science of faces.

The first sexton was *John Murphy*. In the "old book" we read:

1770, June 12. To cash paid John Murphy for taking care of the house..... £1 12 0

One more entry a little earlier:

1770, Jan. 25. To cash paid John Murphy for going for Mr. Webb.... ..... £0 8 0

This is all we know of John; he disappears to make way for his successor.

The second was *Belthazer Creamer*. He was also a kind of police officer. He wrote an excellent hand, as can be seen by his receipts in the "old book." His signature is in business style, with quite a flourish. In the "old book" we find:

1770, Nov. 26. Cash to Creamer for attending the house..... £6 8 9

1772, Jan. 7. To cash paid Belthazer Creamer the remainder of his year's wages, being £18 5*s.*, and £5 H. Newton paid, due the 16th instant	£13	5	0
" Sept. 12. To cash paid Belthazer Creamer for his wages....	2	12	5
1773, Feb. 1. To cash paid Belthazer Creamer part of his wages....	11	10	3
" March 23. To cash paid Belthazer Creamer in full for all his services	4	2	4

This appears to have been a final settlement with him as sexton, though some of his negroes were employed afterward to attend the preaching-house, as will be seen by what is added from the book.

1779, Jan. 28, To cash paid Creamer for his negro's attendance as sexton for 3 months and three weeks...	£2	10	8

Here is a copy of one of Mr. Creamer's receipts.

New-York, Feb. 1, 1772, then received from James Jarvis, eighteen pounds 5*s.* in full for my services from sixteenth of January, 1771, to the 6th of January, 1772.

£18 5*s.* BELTHAZ. CREAMER.

His salary, then, was £18 5*s.* a year.

Peter Williams was sexton for a time during the early and the latter part of the war of the Revolution. A part of the time he was at New-Brunswick, N. J.

ROBERT DUNCAN.

Robert Duncan was the next sexton, and as he was quite a character, we will devote a little space to him before we give the history of the old colored sexton.

Mr. Duncan, while sexton, resided in the parsonage. He was born in England and lived in Durham. He married Elizabeth Thomson. They early identified themselves with Wesleyan Methodism, when the very name was a reproach. Their house was the home of the weary itinerants, and "there they preached the Gospel." The old preachers, on entering the house, would salute it, and say with the utmost solemnity, "Peace be to this house." They emigrated to this country before the revolutionary war, and were shipwrecked on their passage over, near Nova Scotia, and after much difficulty reached New-York.

The early Methodists in John-street appeared rather shy at first, took but little notice of them till they presented their certificates, and then were all attention. They were received cautiously, because the Methodists had often been imposed upon by persons from the other side of the Atlantic professing to be what they were not.

Mr. and Mrs. Duncan had three children, Elizabeth, Isabella, and a younger child, who died very happy in the old parsonage, at the age of eight years.

Mrs. Duncan was a sweet singer. Robert was a poor man, and yet was exceedingly useful. Prayer-meetings were often held at his house, and he was so respected for his deep and ardent piety, that earnest seekers who wished to be instructed in the nature of the atonement and salvation by faith, used to exclaim, one to another, "*Come, let us go and see Robert.*" He understood what Mr. Watson calls "the atonement the sinner's short way to God."

Their daughter Elizabeth I saw, in age and feebleness extreme, and am well acquainted with two of his granddaughters. Their mother related many things to them which they have been kind enough to furnish me with. Elizabeth distinctly remembered Philip Embury and Captain Webb, and often heard them preach, the latter with his red coat on and his sword by his side. She exceedingly admired the captain, and said that he was very kind to her. I wonder not, for all we read and hear of Captain Webb represents him as kindness embodied.

THE LOVE-FEAST.

Elizabeth was twelve years old when she came to this country, and, as her parents were religious, she had the privilege of attending love-feasts, but was unconverted; and the old Methodists thought it would do her good, bring her to reflection, if they kept her out. Accordingly, they informed her that she could

not go in. The love-feast had commenced and the door was shut. Elizabeth went and stood by the west door, weeping and sobbing as if her heart would break, and as she was sighing, her head went against the church door and it opened wide. There she stood, with the whole audience gazing at her in amazement. Elizabeth said she never felt so in all her life; that no condemned criminal ever felt worse than she did. The shutting her out of the love-feast, however, was very beneficial to her in the end, leading her to reflect on the serious consequences of being shut out of heaven.

THE BOMBARDMENT.

They were often in perils during the Revolutionary war. Elizabeth said that at a certain time the British were bombarding the city; the shells and cannon balls were flying very fast, and a cannon-ball went right through the old parsonage. It did not injure any of the inmates, but they were most terribly frightened, and ran into the cellar of the house, and remained there till the danger was over. At the same time a cannon-ball entered the house east of the church, and a little boy was standing up a moment before, and that minute he stooped down, and the ball passed just over his head. Had he not changed his position he would have been killed instantly. It was a hair-breadth escape, and almost

miraculous. We name these things to show the perilous times in which they lived and the dangers to which they were exposed.

DUNCAN AND THE TREASURES.

Mr. Duncan was so honest and trusty that the Methodist families brought their valuables to him during the war, and he placed them in the vaults among the coffins, where the dead were resting, and they were safe; no one thought of looking there for treasures.

DEATH AND BURIAL.

Robert Duncan, after having lived a very holy life, died a very triumphant death, in the old parsonage, near the close of the war. He died of bilious fever, after a very short illness. Samuel Spraggs and John Mann were with him in his last hour. As he went over the river he shouted, "Victory, victory! glory to God! I have gained the victory at last."

No sooner had the spirit left the clay than the ministers sung over his remains these beautiful and appropriate words:

"Rejoice for a brother deceased,
Our loss is his infinite gain:
A soul out of prison released,
And freed from its bodily chain:
With songs let us follow his flight,
And mount with his spirit above;
Escaped to the mansions of light,
And lodged in the Eden of love.

"Our brother the haven hath gain'd,
Outflying the tempest and wind,
His rest he hath sooner obtain'd,
And left his companions behind,
Still toss'd on a sea of distress,
Hard toiling to make the blest shore,
Where all is assurance and peace,
And sorrow and sin are no more.

"There all the ship's company meet,
Who sail'd with the Saviour beneath;
With shouting each other they greet,
And triumph o'er sorrow and death:
The voyage of life's at an end,
The mortal affliction is past:
The age that in heaven they spend,
Forever and ever shall last."

Samuel Spraggs laid out his old sexton and put on him his last dress. He was buried in Trinity Churchyard, near Broadway, and has a brown tombstone, telling where his dust is sleeping.

His widow, some time after, married a Methodist by the name of Carr, who was a school-teacher. Soon after they went to Nova Scotia, where he was engaged very successfully in teaching. He was lame, and the British government settled a pension on him in view of his valuable services as an instructor. Mrs. Carr died some years before her husband. They both died in peace at Nova Scotia.

ELIZABETH DUNCAN AND ABRAHAM WILSON, JUN.

The elder Abraham Wilson was a man of wealth and great business talents. He married Lydia, the sister of John and James Mann. The father of Abraham Wilson, Jun., wished his son to marry a young lady of high respectability and wealth. He declined, saying he "did not fancy her." His father inquired "what he had against Miss ——." "O, nothing," said the son; "only her nose is too long." The truth was, he preferred selecting a wife for himself, and she was the amiable and pretty daughter of the old sexton, Robert Duncan. He preferred her to the one his father had selected, with all her rank and wealth. He had attended worship in John-street Church, and heard Elizabeth Duncan sing like a nightingale, and was charmed, captivated, and owned her conqueror. Soon they were united in the holy bands of matrimony. Old Mr. Wilson showed no opposition. He was kind to her and liked her; for though she had no money, she had every other qualification to make a good wife. Soon after marriage young Wilson and his wife went to Nova Scotia to reside, and remained there a few years, and then returned to New-York. Their daughter Elizabeth (now Mrs. Griffith) was born there.

Mr. Wilson died in Norwalk, Conn. His widow lived till she was eighty-six years of age. She was a shouting Methodist for many years. I was her pastor

in Newark, N. J. She died in holy triumph, and was buried in Quakertown, N. J. Thus lived and died Elizabeth, daughter of Robert Duncan, the sexton of John-street.

The oldest daughter of Mr. and Mrs. Wilson (Elizabeth) married a Welshman, by the name of Jonathan Griffith. They resided for a long time in Elizabethtown, N. J., and were identified with the Methodist Church there in the days of its feebleness. Mr. Griffith was the intimate friend of the late Rev Thomas Morrell. His house was the home for Methodist preachers, where they were always made welcome. Bishop Janes, Thomas B. Sargent, and many others could testify to this. Mr. and Mrs. Griffith were blest with twelve children; one is a Methodist preacher, and another is a Methodist preacher's wife. The son is the Rev. Edward M. Griffith, of the Newark Conference; the other, Mary, wife of the Rev. Francis Asbury Morrell, of the same conference.

These are the great-grandchildren of Robert Duncan. The *Methodist seed in this family has not run out*, but extends to the fourth generation, to the great-great-grandchildren. These children are also in the regular succession from the *Rev. John and James Mann*, they being their great-uncles. The influence of the pious, humble sexton of John-street Church is still extending from generation to generation. Is not this worth a record?

We have seen that the Rev. Thomas Morrell was the stationed minister in John-street Church for a number of years, and it is not a little singular that years after a son of his, Francis Asbury Morrell, married Mary Griffith, the great-granddaughter of Robert Duncan, and thus the old John-street Church was re-united in the descendants of the old sexton and the old minister. This appears like romance, but it is reality. There is much of poetry here, but it is the poetry of truth.

CHAPTER XLVIII.

PETER WILLIAMS.

The Colored People in New-York in the Infancy of American Methodism — Slavery tolerated — Many attend Wesley Chapel — Richard Boardman and the Colored People — Pilmoor — Asbury — Peter Williams a genuine African — His Parents Slaves — Where he was born — The Family to whom he belonged — His Brothers and Sisters — Peter's Conversion — Worshiped in the Rigging Loft — High Estimation of Embury and Webb — Peter's Marriage — Molly Williams — Where born — Happy Union — Peter's Trade — Master a Tobacconist — He commences the same Business — Very successful — Peter's Benevolence — Peter and Zion Church — Circulates the Subscription — Lays the Corner-stone — Peter and the old Parsonage — Molly employed to take care of the House — Yearly Wages — Peter and Doctor Coke — Anecdote — Peter Williams, Jun. — Where born — Converted — A Methodist — Why he leaves them — Thomas Lyell — Peter Williams becomes an Episcopal Minister — Bishops Hobart and Moore — Pastor of St. Philip's — Sudden Death — His Widow — The adopted Daughter — Peter Williams's Likeness.

Some have supposed that Peter was the first sexton of John-street Preaching-house. This is a mistake, as will be seen by the preceding chapter.

There were many colored people in New-York in the early days of Methodism, and many slaves. Slavery in the state at that time was established by law. From the first there were a number of colored people belonging to Wesley Chapel. They used to

Engd by A. H. Ritchie.

PETER WILLIAMS,

THE OLD COLORED SEXTON OF THE
JOHN ST METHODIST CHURCH.

sit in the gallery. Mr. Boardman, in his first letter to Mr. Wesley, dated November 4, 1769, says: "The number of blacks that attend the preaching affects me. One of them came to tell me she could neither eat nor sleep, because her master would not suffer her to come to hear the word. She wept exceedingly, saying, 'I told my master I would do more work than I used to do, if he would let me come; nay, I would do anything in my power to be a good servant.'"

Mr. Pilmoor, in a letter to Mr. Wesley, dated New-York, May 5, 1770, says: "Even some of the poor, despised children of Ham are striving to wash their robes and make them white in the blood of the Lamb. This evinces the truth that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him."

Mr. Asbury, in his journal of November, 1771, says: "To see the poor negroes so affected is pleasing. To see their sable countenances in the solemn assemblies, and to hear them sing with cheerful melody their dear Redeemer's praise, affected me much, and made me ready to say, 'Of a truth I perceive God is no respecter of persons.'" Again, in 1772, Mr. Asbury speaks of the Lord's Supper being administered in New-York, and says: "At the table I was greatly affected with the sight of the negroes, seeing their sable faces at the table of the Lord."

We see the impression the colored brethren and sisters made upon the mind and heart of Boardman, Pilmoor, and Asbury.

Among those colored people were Peter Williams and Mary Durham, whom we will now notice more particularly.

Methodism has done much toward elevating the colored people, and making them happy. There is a warmth, and fire, and ardor about it that suits the temperament of the colored race.

Peter Williams was born in the city of New-York. Some have supposed he was called Williams after Rev. Robert Williams, who preached in John-street before Richard Boardman arrived; but this is a mistake. Peter's parents were named Williams. His father's name was George, his mother's Diana. They were jet black, both slaves, brought from Africa. As Paul was a "Hebrew of the Hebrews," so Peter was an African of the Africans; no impure mixed blood flowing in his veins. He was a genuine African.

Peter was born in Beekman-street, and belonged to the *Boorite family*. They owned the parents, and, of course, their offspring. Peter was born a slave.

Humble, indeed, was the place of his birth. Almost every family at that time in New-York kept a cow. In the building where his master's cow was kept Peter was born, and so were all his parents

children. In speaking of the place of his birth he used often to smile, and say: "I was born in as humble a place as my Master," referring to Him who had a manger for his cradle and a stable for his palace.

> "Cold on His cradle the dew-drops are shining,
> Low lies his head with the beasts of the stall."

Peter had seven sisters and two brothers. He was the only Methodist among them. They were soon scattered to different places.

PETER'S CONVERSION.

Peter Williams was converted in the infancy of Methodism in New-York, before Wesley Chapel was erected. He identified himself with the little flock when they worshiped in the Rigging-Loft. There he heard Philip Embury and Captain Webb preach, and under their labors was converted to God. Peter was a great admirer of both these men. In after years he used to talk of Philip the carpenter, and Thomas the soldier, who always had a single eye to the Church's good. He used, in his own peculiar style, to relate anecdotes concerning them. His adopted daughter said to me: "He always thought Captain Webb was something wonderful. When they talked of great preachers Captain Webb was always brought on to the carpet."

HIS MARRIAGE.

In attending Wesley Chapel, Peter became acquainted with a lady of color who was beautiful, full of good sense, and distinguished for consistent piety. He wooed her heart and hand, and it was not long before Peter and Molly were both one. Her name, before her marriage, was Mary Durham. She was a native of St. Christopher's, one of the West India Islands. She was called Durham from the name of the family with whom she came to this country. She loved them exceedingly, and they highly esteemed Molly, and when the hour of separation came all parties wept.

Peter Williams could not have selected a more suitable person for a "help-meet," and Molly could not have found a better husband. A more suitable and happy couple never got together since the great Minister of the universe united the first happy pair in the garden of Eden. Molly was two years older than Peter.

HIS TRADE.

Peter's master, Mr. Aymar, was a tobacconist, and taught him the business. After his master left the country Peter worked for the father of the late Dr. Milledollar, who was a tobacconist. Afterward Peter commenced business for himself. As a busi

ness man the people were pleased with him, for he was not only honest, but a gentleman. Both Peter and his tobacco were popular. He did an extensive business in Liberty-street, and was greatly prospered. He owned his house and store, and considerable other property. In purchasing tobacco distinguished into "pigtail and nigger-heads," it is said he never asked for the latter by name, but he called it "them things." Peter could neither read nor write. Molly could read a little. His son used to keep his accounts.

PETER'S BENEVOLENCE.

Peter Williams attended the laying of the corner-stones and the dedication of new church edifices. On such occasions he was never absent; he would cheer them by his presence and aid them by his means. He was a cheerful and a liberal giver. Peter was proverbial for his good-nature; his black face shone all over with kindness.

PETER WILLIAMS AND ZION CHURCH.

Peter felt a deep interest for the welfare of those of his own color. He knew religion had made him all he was on earth, and all he hoped to be in heaven. He did all he could to elevate his race. Peter thought a house of worship expressly for the people of his own color might be exceeding benefi-

cial. He aided in circulating a subscription, and raised money to build the church at the corner of Leonard and Church streets, which is called "Zion Church." It was built in 1801. This was the first church edifice built expressly for the people of color in New-York. It has been the birth-place of many souls, and is still honored by the great Head of the Church. Mr. Williams laid, with his own hands, the corner-stone of this building, and was one of the original trustees.

PETER WILLIAMS AND THE OLD PARSONAGE.

For seven years Peter and Molly Williams lived in the old parsonage and took care of the preachers. Most of them were single men. This was during the time he was sexton. Molly's name, as well as Peter's, often appears on the "old book," where she received her wages. Her account was kept distinct from his, and instead of receiving her money in small quantities, she left it till the end of the year, and then received the whole amount.

Peter and Molly were great favorites with the preachers. Peter was kindness embodied, and Molly was a perfect model of neatness; and while Peter took care of the Lord's house, Molly took care of the preachers' house. She was ladylike and intelligent. Asbury, Whatcoat, Dickins, and many others found a hearty welcome there. Dr. Coke used to put up

with them in the old parsonage. They greatly admired the little doctor, he was so pleasant and gentlemanly. In after years Molly used to talk with delight of the doctor, and of their being greatly honored in having the distinguished man for their guest. They used to relate the following amusing anecdote concerning him:

COKE AND THE FIRE.

A somewhat ludicrous scene occurred in the old parsonage when the doctor was putting up there at a certain time. At midnight there was a cry of "Fire, fire, fire!" The doctor was alarmed. He had considerable missionary money with him, and the fire appeared to be very near, and he cried out, with his screeching voice, with its sharp, shrill tones, "Peter, Peter, where is the fire?"

"I'll see directly, sir," said Peter.

Soon the doctor, becoming more alarmed as he still heard the cry of fire, called out more hurriedly, "Peter, Peter, where's the fire?"

Peter was in the dark trying to find his clothes, and he answered, "I'll see in a minute, as soon as I find my breeches."

"Breeches or no breeches," said the doctor, "Peter, do see where's the fire."

Peter and Molly were wonderfully amused with the doctor and his alarm and trepidation.

PETER WILLIAMS, JR.

Peter and Molly had only one child. They called him Peter, after his father. He was born in New-Brunswick, N. J., during the war of the Revolution. He was a very amiable young man, intelligent and highly esteemed. He was very useful to his father in keeping his books, etc. In early youth he gave his heart to Jesus and became a Methodist, and joined old John-street Church. Thomas Lyell was stationed there at that time, and young Peter greatly admired him. He was also delighted with the oratory of Nicholas Snethen.

When Mr. Lyell left the Methodists and joined the Protestant Episcopal Church, young Williams went with him, and became a member of Christ's Church, in Ann-street. Rev. Richard Channing Moore and Bishop Hobart greatly admired him; he was a young man possessing such fine talents. They educated him, and did all they could to encourage him. He was first employed as a lay reader, afterward licensed to preach, and ordained a minister in the Protestant Episcopal Church by Bishop Hobart, in 1820. He was pastor of St. Philip's Church, in Center-street.

Mr. Williams was a very popular and useful minister, and was greatly beloved by his flock and by his brethren in the ministry, who hailed him as a "brother beloved." Dr. Milnor was seen walking arm in arm with his brother, whose complexion was

a little darker than his own. Peter, Jr., married an amiable woman, who survives him. They were married by Bishop Hobart, at the house of his father, the old sexton, in Liberty-street.

The death of Rev. Peter Williams was very sudden and unexpected. He had been troubled a little with the asthma, but he continued at work. On Saturday he prepared a sermon for the following Sabbath. He was looking over his manuscript when the cry of "fire" was heard. His wife had just retired to bed. Mr. Williams raised the window and put his head out, and looked up and down the street to see where the fire was. The night was damp, and his shirt collar being open, he took a sudden cold, and in two hours after he was a corpse.

On Sunday the rector of St. Philip's Church, instead of putting on the surplice and making his appearance in the pulpit, was arrayed in the habiliments of the sepulcher. He died the 18th of October, 1840. He was universally esteemed in life, and most deeply lamented in death. He left a widow and one daughter. The daughter died in 1855, and now the widow is left alone.

It is a singular fact, that the church of which Peter Williams, Jr., was the pastor, have purchased the Methodist Church edifice in Mulberry-street, and took possession of it as a house of worship, May 1, 1857. The influence of the old sexton and his excellent son, who bore his father's name and image,

are still extending. Though being dead, they yet speak.

The Methodists who worshiped in Mulberry-street are building a beautiful marble church on the Fourth Avenue.

THE ADOPTED DAUGHTER.

Many years ago Peter and Mary adopted a little girl, whom they called Mary. The infant was only one year old. As she grew up she supposed they were her own parents, and that Peter, Jr., was her own dear brother. Fourteen years rolled away, and young Peter was married. At the wedding the mother of little Mary was present; she had come in from the country, and then the little girl learned for the first time that Peter and Molly were not her parents, that she was an adopted child, and that this strange woman, whom she had never seen before, was her own mother. Mary, the adopted daughter, married a gentleman by the name of Hewlett, but is now a widow. The widow of Peter, Jr., and herself keep house together, and thus they are pleasantly spending the evening of their days.

PETER WILLIAMS'S LIKENESS.

In looking at the picture of old John-street, the old colored sexton is always represented in the door at his post. In the possession of his adopted daugh-

ter I found a portrait of Peter Williams, which she informed me was a good likeness. It was painted many years ago by a Frenchman from St. Domingo. A. H. Ritchie, Esq., is the artist who engraved it on steel, and has shown himself a good workman. I have not seen a single person but admired it. One inquired if I had been round the city to find the most handsome negro, and then had his likeness taken. Mr. Williams was short and stout. His hair had come out, and the top of his head was as smooth as a glass bottle, therefore he wore a wig. He was a noble-looking man, and no doubt many will rejoice that the image of the old colored sexton is preserved.

CHAPTER XLIX.

PETER WILLIAMS AS SEXTON AND UNDERTAKER.

Name early on the "Old Book" — Extracts from—Sexton at different Periods — Undertaker — Methodist Burying-Grounds — John-street, Second-street, Duane-street — Most of the early Churches had Burying-Grounds connected with them — Peter Parks first Sexton of the Second Methodist Church — Undertaker also —The Methodist Burying-Ground in First-street — Ministers buried there — Removal of the Dead to Cypress Hills — Large Revenue from the Sale of the Ground — What Appropriation was made of it — Vaults under the early Churches— Anecdotes of the old Sexton — Ludicrous Scene.

In 1778 the name of Peter Williams first appears on the "old book" as sexton of old John-street Church.

1778, May 15. To cash paid Peter the sexton from class collections £3 10 0

This was in the midst of the war, and he was paid from the "class collections." This shows the classes met at that time, and how a part of their money was appropriated. He remained sexton for a time, and then was succeeded by "Joseph." Joseph the sexton then gave way to "Richard." Do you ask me, Joseph Who? Richard What? I cannot answer, because the record is silent. I presume some of the

colored brethren, who were generally called by their first name. Peter was absent for a time in New-Brunswick during the war, and he reappears as sexton, Oct. 25, 1780.

1780, Nov. 6. Cash paid Peter the sexton..	£0	16	0
" Dec. 15. To cash paid Peter the sexton.	1	12	0
1781, Feb. 1. Cash paid Peter	3	4	0
" April 14. Cash paid Peter	0	48	0
" May 4. Cash paid Peter	0	60	0

So the record goes on for years. Peter's name is on the "old book" till 1795. There are intervals where others were sexton, and he was years after the date we have named.

Peter Williams was not only sexton, but undertaker. Often on the "old book" his name is connected with funerals. Peter placed the last dress upon many of the aged Methodists, as well as others, and then committed them to their last resting-place. Peter Williams and Peter Parks were the first Methodist undertakers in New-York.

Most of the churches in the city had burying-grounds connected with them. This not only accommodated the people, but was a source of revenue to the church. The lot connected with John-street Preaching-house was the first place the Methodists used for a burying-ground in New-York, and they had vaults under the church edifice. They did not bury there long. The next they bought lots in connection with Second-street, now Forsyth; that is

literally filled with graves. There were many excellent family vaults in this ground. Several preachers were buried there—Jacob Brush, John Wilson, and others. Many of the laity also, among whom were Mrs. Courtney, and Israel Disosway and his wife.

Peter Williams used to bury the dead in this ground, and so did Peter Parks, who was the first sexton of this church. Mr. Parks told Thomas Truslow that he buried the first person in that ground, and before they were prohibited by law from burying any more he had committed two thousand to the grave in that place, besides those whom other undertakers had deposited there.

When Duane-street Church was built there was a graveyard back of it, and vaults under it. Rev. Daniel Smith and his beloved wife were buried there. Abram Russel had his vault there.

The Methodists then circulated a subscription to raise money to purchase a burying-ground. Thomas Carpenter, Daniel Smith, George Suckley, Stephen Dando, and others subscribed liberally. They purchased the ground at the corner of First-street and Second Avenue. Thousands were buried in this ground. Many have I committed to their last resting-place here. It was full of the dead; grave upon grave, body upon body. With peculiar feelings I looked upon the graves of Rev. Dr. Phœbus, Samuel Bushnell, Thomas Thorp, and Seth Crowell, and felt that no ordinary dust was sleeping there. This

ground was sold in 1853 for $30,000 dollars, and the dead were removed to the beautiful cemetery called "Cypress Hills." The revenue, after paying the expenses of removing the dead, went toward paying the debts of five churches, namely, Forsyth-street, Allen-street, Seventh-street, Second-street, and Willett-street.

I have noticed these burying-grounds because the Methodist public have an interest in them; our fathers and mothers were buried in them. I name them in connection with Peter Williams because he performed the duties of undertaker in each of them, and in these grounds laid the dead to rest.

Mrs. Mary Mason, widow of the late Thomas Mason, was well acquainted with Peter and Molly. She has kindly given a sketch of them, with some characteristic anecdotes of Peter, which I take great pleasure in inserting. Mrs. Mason received her probationary ticket to join the Methodist Episcopal Church in the old parsonage, from the hand of the excellent Truman Bishop.

ANECDOTES OF PETER WILLIAMS.

Mrs. Mason thus describes the old sexton:

"Brother Williams would, on special occasions, when a number of preachers were in the city, invite a company of ministers and their wives to dine or take tea at his humble dwelling. I was sometimes a

guest on such occasions. The table, spread with taste, would be bountifully covered with specimens of his wife, Molly's, culinary art in viands and confectionery, which might challenge competition with the best cooks. Molly was famed for making excellent pies and cakes. With patriarchal hospitality they would stand and wait on their guests, pleased to see them enjoy their repast. Peter's good humor would overflow in praises to God, and often in anecdotes of special deliverance to the old members of the first John-street Church while he was sexton."

Peter related at a certain time, says Mrs. Mason, when we were visiting at his house, the following anecdotes:

THE SOLDIERS AND THE LOVE-FEAST.

During the Revolutionary war the wicked soldiers annoyed the Methodists in John-street very much, during their hours of worship and after divine service closed. They would crowd around the doors, and as the congregation came out the soldiers would secretly cut the ladies' dresses into ribbons.

At a certain time, while a love-feast was held in the evening in the old cradle of Methodism, and the Methodists were enjoying a good time within, the wicked soldiers were busy without digging very silently a deep pit in front of the steps before the door. The benediction being pronounced, the people left for home. They went down the steps, and then

supposed they were going to tread on solid ground; one disappeared suddenly, and then another, tumbling one upon another into the pit till they lay in heaps in one heterogeneous mass. The soldiers were laughing in their sleeve at the mischief they had caused, and the confusion into which they had thrown the Methodists.

"But," added Peter, "the mischievous soldiers dug a far worse pit for themselves, for when their officers were informed of their conduct the perpetrators were severely punished; so they dug no more pits for the Methodists to fall into."

PETER WILLIAMS AND THE DESERTER.

At a certain time Bishop Asbury and a number of the preachers came to Peter's house to dine with him. Peter went bowing into the parlor, paying his very best respects to the dignitaries who had honored him with a visit, and who were to take dinner with him.

Peter began to count his guests, pointing with his finger. He commenced with Bishop Asbury and counted eleven, and then he made a long pause before a minister who had deserted the Methodists and gone over to another Church; then he said, "Eleven—and you—" another pause. "A Judas, I suppose you would say," replied the minister who had deserted his mother. "As you please, Mr. L.," said Peter; "I did not say it. But you had better

return to your mother, the Methodist Episcopal Church."

This shows Peter's love for Methodism, his abhorrence for deserters, his characteristic honesty amounting almost to bluntness, though he left the minister to make the application himself. The deserter never returned to his mother, though he always professed great love for her till the day of his death.

I might as well give the name of the minister: the Rev. Thomas Lyell, successor of Mr. Pilmoor as pastor of the Protestant Episcopal Church in Ann-street. It was certainly very appropriate that one deserter should fill the place of another.

PETER WILLIAMS, THE MINISTER, AND THE BRITISH OFFICER.

During a part of the Revolutionary War, Peter lived near New-Brunswick, N. J., with the Durham family. Molly was a servant in this family, and came with them from St. Christopher's Island. She remained with them till her time was out. When they separated there was a time of weeping both with Molly and her mistress, for they highly esteemed each other, and separated reluctantly.

The Rev. Mr. Chapman boarded with this family. He was full of patriotism, full of courage, especially when there was no danger. He often expressed a desire for the British to come there, how he would like to face, fight, and conquer them. At length the

red coats made their appearance, and Mr. Chapman was like the Dutch general, who was full of courage when there was no danger, and when the enemy hove in view he made an address to his soldiers, and told them: "Go forward and conquer the enemies of your country; and for fear you will get out of ammunition, I will go back and run a few bullets."

Mr. Chapman fled as they approached, and was hid in a safe place. When the British arrived, the commanding officer inquired for the reverend gentleman. He had made himself particularly obnoxious, and they wished to secure his person. Peter informed him he was not there. The British officer drew his sword and waved it over Peter's head, threatening to kill him, and told him he would run his sword through him if he did not tell where his master was. Peter told him he did not know. In relating it in after years, he said the perspiration ran down his back as the sword was waving over his head, and the disappointed and enraged officer threatening to kill him.

Then the officer took out a purse of gold, threw it at Peter's feet, and said: "That gold is yours, if you will tell me where your master is." Peter said he did not know, and the British officer soon left, and Mr. Chapman came home from his hiding-place. Peter could not be frightened by the sword, nor corrupted by British gold, to tell where Mr. Chapman was, and thus endanger his life. He refused to tell,

and in this way saved it; though Peter in after years admitted he came very near telling a story in order to save Mr. Chapman from death.

RAISING THE DEVIL—LUDICROUS SCENE.

To my friend, G. P Disosway, Esq., I am indebted for the following anecdotes illustrative of the times. He received them from Hannah Baldwin, who was present when the events took place. They occurred while Peter was sexton.

"Religious meetings at night were then generally forbidden, but allowed in the Methodist Church, as the British imagined, or rather desired, that the followers of Wesley should favor their cause. Still the services were sometimes interrupted and disturbed by the rude conduct of men beloging to the army. They would often stand in the aisle with their caps on during Divine worship, careless and inattentive. On one occasion, before the congregation was dismissed, they sang the national song, '*God save the king.*' At its conclusion the society immediately began, and sang to the same air, those beautiful lines of Charles Wesley:

'Come, thou almighty King,
Help us thy name to sing,
Help us to praise!
Father all-glorious,
O'er all victorious,
Come, and reign over us,
Ancient of Days.

'Jesus, our Lord, arise,
Scatter our enemies,
And make them fall!
Let thine almighty aid
Our sure defense be made;
Our souls on thee be stay'd;
Lord, hear our call,'" etc.

"Upon a Christmas eve, when the members had assembled to celebrate the advent of the world's Redeemer, a party of British officers, masked, marched into the house of God. One, very properly personifying their master, was dressed with cloven feet, and a long forked tail. The devotions of course soon ceased, and the chief devil, proceeding up the aisle, entered the altar. As he was ascending the stairs of the pulpit, a gentleman present with his cane knocked off his Satanic majesty's mask, when lo, there stood a well-known British colonel! He was immediately seized, and detained until the city guard was sent to take charge of the bold offender. The congregation retired, and the entrances of the church were locked upon the prisoner for additional security. His companions outside then commenced an attack upon the doors and windows, but the arrival of the guard put an end to these disgraceful proceedings, and the prisoner was delivered into their custody."

CHAPTER L.

THE OLD COLORED SEXTON REDEEMED FROM BONDAGE.

Peter a Slave—His Master—Reasons why he must be sold—The Trustees of Wesley Chapel buy him—Price paid—The Time Peter was purchased—Before the Organization of the M. E. Church—While the Society was in Connection with John Wesley—The old Sexton pays for himself—His Watch given in part Payment—Peter credited on the "Old Book"—Extracts from—Peter's Emancipation Paper from the Trustees—Their Names and Seals—The Document on Record—Chancellor Kent—Why the Trustees bought him—His Emancipation Paper preserved in his Family—His Watch also—In what Light the Trustees regarded the old Sexton—A Dilemma.

We have already seen that Peter was a descendant of Ham, and was a slave to a tobacconist by the name of Aymar. His master was a loyalist, whose sympathies were altogether with the mother country, and who had none for those who were struggling for freedom. When peace was restored he was obliged to leave the country, as well as many others, and the trustees of the Methodist preaching-house in John-street purchased Peter from him. They purchased him while the society was in connection with the Rev. John Wesley, and before the Methodist

Episcopal Church in America was organized. It may be supposed that there is some mistake about this, but there is none. We have the dates and documents.

We find this singular record in the "old book:"

1783, June 10. Paid Mr. Aymar for his negro Peter. £40 0 0

Thus we see they purchased a slave. This was about the time Samuel Spraggs left New-York and the Rev. John Dickins came to this city. Peter Williams, well as he prized liberty, did not like to enjoy it at the expense of others, even his brethren. Under his sable skin there was as noble a soul as ever dwelt in the body of a white man, and as true a heart as ever beat in any man's bosom, no matter what his name, color, or clime. Peter was not ungrateful to his benefactors, but he was resolved to be "free indeed," and therefore he refunded every pound the trustees had paid his master, and thus purchased himself. The first record on the "old book" is,

1783, May 27. Credit a watch received from Sexton..£5 0 0

A few days before they paid Mr. Aymar, Peter Williams took his watch out of his pocket and gave it to them, and they credited him five pounds in part payment for himself. Peter may have told the trustees if they would buy him of his master he would repay them. They had much confidence in Peter's word, much in his honor.

1783, July 12. Received of black Peter at sundry times £4 0 0

This was only one month aftey they had paid for him that Peter paid them four pounds at *sundry times.* It conveys the idea that he was so anxious to refund them the money, and pay for himself, that the moment he obtained any money he paid it to the trustees.

Again, Dec. 1, 1783, he is credited thus:

By Peter Williams in part, his indebtedness to the society £4 0 0

Not quite two months passes away, and he is credited again:

1784, Jan. 25. By cash from Peter Williams. £3 0 0

One short month, and Peter has another credit:

Feb. 28. By cash from Peter Williams £3 4 0

Another still:

May 1. By cash from Peter Williams toward his debt £3 4 0

Again:

June 26. By Cash from Peter toward his debt. £2 8 0

Another:

Oct. 3. By black Peter..... £2 0 0

In less than two months from this date we find the following credit:

By cash from Peter, paid Dec. 18th. £3 4 0

Ten months and a half pass away before Peter is

credited again. He might have been sick or unfortunate. He was near the harbor, but could not quite enter it; adverse winds prevented. Almost a free man, not quite. The reader who has watched his progress in obtaining his freedom will feel a thrill of joy as he reads his next credit. It reads thus:

By cash received of Peter Williams, in full of all demands, on the 4th of November, 1785..... £5 7 0

PETER WILLIAMS'S EMANCIPATION PAPER.

The following interesting historical document I found in the possession of his adopted daughter. The reader will peruse it with no ordinary interest:

To ALL TO WHOM THESE PRESENTS SHALL COME OR MAY CONCERN. *Whereas*, by a bill of sale made by James Aymar, of the city of New-York, tobacconist, and duly executed by him on the tenth day of June, in the year of our Lord one thousand seven hundred and eighty-three, he, the said James Aymar, did, for and in consideration of the sum of forty pounds current money of the province of New-York, to him in hand paid at and before the ensealing and delivery of the said bill of sale, by the trustees of the Methodist meeting in the city of New-York, fully, clearly, and absolutely grant, bargain, sell, and release unto the said trustees his negro man, named Peter, to have

and to hold the said negro man unto the said trustees and their assigns forever. Now know ye that we, John Staples, Abraham Russel, Henry Newton, John Sproson, and William Cooper, trustees for the time being of the said Methodist meeting, for and in consideration of services rendered and payments in money made to our predecessors, trustees of the said Methodist meeting, amounting in value to forty pounds, have manumitted, liberated, and set free, and by these presents do manumit, liberate, and set free the said negro man, named Peter, now called Peter Williams, hereby giving and granting unto him, the said Peter Williams, all such sum or sums of money and property, of what nature or kind whatsoever, which he, the said Peter Williams, may, by his industry, have acquired, or which he may have purchased since the eighteenth day of November, in the year of our Lord one thousand seven hundred and eighty five. And we do also give and grant unto him, the said Peter Williams, full power and lawful authority to sue for and recover, in his own name and to his own use, all such sum or sums of money and other property acquired as aforesaid, which is now due, or which will hereafter become due, or which of right belongs to him by such purchase since the said eighteenth day of November, in the year of our Lord one thousand seven hundred and eighty-five. In testimony whereof we have hereunto set our hands and affixed our seals this twentieth day

of October, in the year of our Lord one thousand seven hundred and ninety-six.

John Staples [L. S.]

Henry Newton [L. S.]

Abr^m Russel [L. S.]

William Cooper [L.S.]

John Stewoson [L. S.]

Sealed and delivered in the presence of

N. B. The words "his negro man," named in the ninth line from the top, being previously written on an erasure, also the word "Methodist," in the twelfth line.

NICHOLAS BAYARD,
JACOB TABULE.

STATE OF NEW-YORK, SS.

BE IT REMEMBERED, that on the twentieth day of October, in the year of our Lord one thousand seven hundred and ninety-six, personally came before me,

James Kent, one of the masters in chancery for said state, the within-named John Staples, Abraham Russel, Henry Newton, John Sproson, and William Cooper, and each of them acknowledged that he had signed, sealed, and delivered the within instrument of writing as his voluntary act and deed for the purposes therein mentioned. And I, having carefully examined the same, and finding no material erasures or interlineations, (except those taken notice of before the sealing and delivery thereof,) do allow the same to be recorded.

Recorded in the office of clerk of the city and county of New-York, in Lib. No. 53 of Conveyances, etc., page 220, this 16 day of January, 1797.

Examined by ROBERT BENSON, Clerk.

This is a singular historical chapter; it had been lost but is now recovered. Who at the present day knew that the first Methodist society in New-York *bought* their sexton? that they owned a *slave?* Yet the strange truth has come to light: this singular fact is too plain to be denied; the evidence is overwhelming.

Peter Williams was their slave; they owned him as much as any slave was ever owned in America. He was deeded to them "to have and to hold the

said negro man, and to their assigns *forever*" Peter was their *property*, and the *deed* was on *record*. They paid *cash* for him, *forty pounds*, to his former master.

Peter was not their slave for a day or two, while they could execute his emancipation papers, but for thirteen years, or from the 10th of June, 1783, to the 20th of October, 1796. This is the statement in his emancipation paper. On the subject of slavery I do not purpose to enter, but simply state the facts in the case and draw a few natural inferences. We have seen that the trustees of John-street Preaching-house purchased a slave and paid the money for him. Every reflecting mind will naturally ask this question, Why did they do it?

First. It was probably to prevent others from buying him. Peter was in the market, his master *must* leave the country, and his slave *must* be sold. They did not know but he might fall into the hands of a hard master.

Secondly. They purchased him to ultimately set him free, as the sequel of the history proves, and not to continue him in bondage. They thought it not only an act of kindness, but also of justice toward their faithful sexton. They undoubtedly considered it not only an act of philanthropy, but religion. They did it conscientiously, religiously. But all this does not do away the fact, that the trustees of Wesley Chapel bought and paid for their sexton,

that he was their slave, bought with the society's money. Nothing can change, or alter, or remove these stubborn facts. They stand out in bold relief. The trustees of John-street preaching-house purchased, paid for, and held a slave.

Thirdly. I think the trustees bought Peter at his own request, and at the request of the *Methodist Society.* The reason I think Peter did so is this: on the "old book," the 26th of May, 1783, Peter is credited thus: "A watch received from sexton, £5." Men do not generally wish to part with their *watches.* A sexton needs one as much as a minister. On the 10th of June, fifteen days after, they bought Peter of his master. It will be seen the watch was credited as part payment for the forty pounds they paid Mr. Aymar for his slave. It would appear as if Peter urged them to buy him, and said, "I can soon pay for myself; and there is my watch; credit me with that as part payment." Peter never owned but one watch, and he either bought it back from the trustees or they presented it to him. He kept it while he lived, and left it to his adopted daughter, who still preserves it. I looked at the old watch of the old sexton, and thought, What a history you could relate if endowed with intelligence. His adopted daughter said to me, "Father thought all the world of his watch." That the Methodist society requested the trustees to purchase Peter, I infer from the following on the "old book:"

1783, Dec. 7. Cash by Peter Williams, in part of his debt to the *society*... .... .. £4 0 0

His debt, not to the trustees, but to the "*society*," as if they had said, Purchase Peter, and we will assume the debt. If Peter is unable to pay it, we will see the money is refunded.

Peter's emancipation paper informs us that he had paid for himself by the 18th of November, 1785. So "all the money and property of what nature or kind soever he might have acquired or purchased since that date were granted him in his own name and for his own use." The trustees did not purchase Peter to speculate or to make money, they bought him for forty pounds, and then sold him to himself for the same amount. They liberated him "for and in consideration of services rendered and payments in money made" to their "predecessors, trustees of the Methodist meeting."

It is somewhat strange the trustees should not have emancipated Peter until thirteen years had passed away, when he had paid for himself in two years. We can account for it only in this way, that as Peter had paid for himself, and the fact was so stated on the trustees' book, they thought it was sufficiently understood that he was his own free man, and they carelessly deferred giving him his emancipation paper. Peter preserved it during his lifetime, as if more valuable to him than gold or diamonds; and it is carefully preserved by his descendants still, as a

most precious relic, showing that though their venerated friend was once a slave *he lived and died his own* FREE MAN.

It is very evident from the emancipation paper, that the trustees of John-street considered the old colored sexton A MAN, though his face was black and his hair curled; though he was an African and had been a slave. A man! a capable man! a responsible man! Therefore they granted him the "*property* and *money* he might have accumulated" since a certain date, and they gave him "full power and lawful authority to sue and recover in his own name," etc. Peter Williams showed himself a man in every sense of the word, physically, mentally, morally.

The reader may wish to know who the Trustees were that bought Peter Williams of his master in 1783. William Lupton the "old Trustee" the fellow-soldier of Captain Webb, who fought side by side with him, first the battles of his country, then the battles of the Lord, Richard Sause and Charles White. These three brethren that I have named held the office of trustees, of John-street Preaching-house from the first, and were reappointed by Richard Boardman when he arrived in this country in 1769. John Staples and Stephen Sands belonged to the second board. All whom we have named were among the original subscribers for Wesley Chapel. John Mann was not only a trustee, but a very useful local preacher.

Philip Marchington was also a trustee at that time. Their characters I have described in the former part of this volume. It will be seen that they were good men and true. These are the men who bought Peter Williams and paid the Society's money for him. The reader has now all the facts and circumstances of this peculiar case before him, and can judge whether there was anything in the whole transaction to condemn, or if all was not alike honorable to the trustees and to their honest, faithful, colored sexton, Peter Williams.

CHAPTER LI.

DEATH OF THE OLD COLORED SEXTON AND HIS WIFE.

Reflections — Death of Molly Williams — Where buried — Ministers who officiated at the Funeral — Rev. Tobias Spicer — Rev. Thomas Lyell — Epitaph upon her Tomb-stone — Death of Peter Williams — When — Where — Not buried alongside of Molly — Why — Funeral Sermon — Doctor Phœbus — Reason so much Space has been devoted to the old Sexton — This Class of Men seldom noticed — Peter a self-made Man — His History romantic — His Name identified with early Methodism, and John-street Church and Parsonage — The Friend of the Preachers — An Example — Peter a Model Man — Molly a Model Woman — Cause of his Elevation.

THE time came when the good old sexton, who had laid so many in the sepulcher, must be gathered to his fathers, and his estimable wife also must be deposited in her last resting-place. Molly was two years older than her husband, and died two years before him. After patiently suffering the Master's will, she sweetly fell asleep in Jesus. Her remains were carried to the old Methodist Episcopal Church in Forsyth-street. A large number were at the funeral, showing the high estimation in which she was held.

The Rev. Tobias Spicer, who was then stationed in New-York, delivered a very appropriate funeral dis-

course. The Rev. Thomas Lyell, of the Protestant Episcopal Church, who had long known her, was present, and took part in the exercises. My friend, Mr. Spicer, thirty-six years after she was buried, said to me: "I felt honored in attending the funeral of Molly Williams, one who had cared for Methodist preachers so long, and made them so comfortable." The old sexton had buried hundreds in that ground, but none with the same feelings with which he buried Molly, there to slumber till the resurrection morn.

In the northeast corner of the old Methodist burying ground in Forsyth-street sleeps Molly Williams, the wife of Peter, the colored man, so long the sexton of John-street.

While wandering among the tombs I found her grave, and copied the following from her tombstone:

IN MEMORY OF

MARY WILLIAMS,

WIFE OF PETER WILLIAMS, SEN.,

Who departed this life on the 29th day of April,
In the year of our Lord 1821,
Aged seventy-four years.

Reader, words cannot express her worth.

Mr. Williams died in Liberty-street, where he resided so long, in February, 1823. His death was

sudden, from paralysis. He could not be buried alongside of his beloved Molly, for they no longer buried persons in the Forsyth-street churchyard, and, therefore, he was interred in the St. John's Episcopal Church burying-ground; but he has no tombstone to tell that the dust of the old sexton of John-street is resting there. He certainly should have one.

Mr. Williams's funeral sermon was preached in John-street Church, in the presence of a large audience, by Dr. William Phœbus, who had known him for forty years. In the sermon he gave a history of Peter and his exalted character, showing that, although he was a black man, he had risen to honor, highly respected, greatly beloved, and that it was religion that had elevated him. He praised him for his numerous virtues, and showed him as an example of what the gospel could do for Africa's sable children.

The reader may think that I have devoted much space to the old colored sexton. This is true. I have done so for several reasons.

First. This useful class of men are seldom noticed. The minister, the elder, the deacon, and the chorister, are spoken of; but who notices the humble sexton, the grave-digger?

Second. Because he was a black man, who rose to honor and position by dint of his own merits; and, although his skin was black, his *character* was white, and so was his *soul.*

Third. Because his name is extensively known, almost as much so as the old John-street Preaching-house. None have ever seen a picture of the old church without beholding a colored man standing in the door, and they naturally inquire, "Who is that?" The answer is, "Peter Williams, the old black sexton." But though his name is extensively known, few are acquainted with his personal history.

Fourth. Because there is much of the romantic about him. Tales of fiction fade away when compared with the touching story of the old colored sexton, if brought out in its true light.

Fifth. Because Peter and Molly Williams made the old Methodist fathers so comfortable in the old parsonage in John-street. For this reason, if for no other, they richly deserve an immortality.

Sixth. I have noticed him so particularly because he was so closely identified with the old Methodist preaching-house and the old parsonage in John-street, that their annals could not be complete without his history in connection with them.

Finally. I have made him so prominent for practical purposes; *to hold him up as an example for colored men not only to admire, but imitate.* Believing his personal history to be connected with whatsoever things are "true, honest, just, pure, lovely," and of a "good report," and if there be any "virtue, or any praise," we request the reader to "think on these things."

He was the model for the colored man. In reading the story of Peter Williams let none despair, no matter how dark his skin or how curly the locks that grow upon his head. Let the colored people take courage. He was a poor, friendless black slave. By his own industry and virtue he was raised to a high station of respectability and usefulness. From a slave he became a free man, a business man, an honorable man. By his industry he acquired a competency of this world's goods. He owned a lot and a house in Liberty-street, where he resided. There he lived and died.

As sexton he was exceedingly popular, and acquired a world-wide celebrity. He associated with the best of company. Bishops, doctors of divinity, as well as distinguished preachers of the Gospel destitute of these titles, shared in his hospitality and ate at his well-furnished table, skillfully and neatly prepared by his model housekeeper, Molly. The most respectable of the laity also were his friends, and visited his dwelling. He lived respected, honored, and beloved, and died deeply lamented.

A question naturally arises, What elevated Peter Williams to so lofty a position, one so much higher than is generally attained by his race? Was it a superior intellect? a mind far above the common order of men? No: Peter Williams had good common sense, but nothing more; he was not distinguished for brilliancy of intellect. Was it superior

powers of eloquence? This has elevated some colored men. No: Peter was not eloquent, but a plain man that talked right on if he had anything to say. Was it superior education? No: Peter's early advantages were small. He had no opportunity for acquiring knowledge, except what he picked up. He could not read, neither could he write his own name, or keep his book accounts, but depended upon others.

Was it the peculiarly favorable circumstances by which he was surrounded? No. I know it is said "circumstances make men." It is equally true men make circumstances. Those by which he was surrounded were unpropitious. They were cold, dark, and cheerless. There were many things to discourage him, to keep him down. There were many difficulties to overcome, much prejudice to surmount; and yet in spite of all these Peter rose to a position of happiness, honor, and usefulness.

The whole secret of Peter Williams's elevation was this: *the religion of the Bible made him all he was.* To whatever he attained, to this and this alone was he indebted. That "righteousness that exalteth a nation exalts" families and individuals. That which elevates the white man elevates the colored. Christianity elevated Peter, ennobled him; it raised him from a bond-slave to become God's freeman: "For if the Son make you free, you shall be free indeed." It made him, though a colored man, a "brother

beloved" and a companion of them that loved Jehovah's precepts; it made him, though a "stranger and a foreigner," a "fellow-citizen with the saints and of the household of God," and enabled him to "build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." This made him a polished jet stone in the spiritual temple that God is erecting in the world. All Peter Williams was on earth, and all he hoped to be in heaven, he owed to the religion of the cross.

What elevated Black Harry, who for years traveled with Bishop Asbury? What elevated Governor Roberts and Francis Burns, of Liberia? What elevated Christopher Rush, once the class-mate of Peter Williams, now bishop of the "Zion's Methodist Episcopal Church?" And what has elevated many others of the African race? But we have neither time nor space to specify further. It is the glorious Gospel of the blessed God. What is it that will cause "princes to come out of Egypt, and Ethiopia to stretch out her hands to God?" What is there that is to redeem, regenerate, and elevate poor, down-trodden, degraded Africa? The religion of the Bible. Peter Williams was a prince, and Molly a princess. Let colored men be encouraged. You can become somebody, notwithstanding your sable complexion and woolly locks.

To colored men I hold up Peter Williams as a

fine model to imitate. Who would not catch his spirit and walk in his steps!

To the colored women I hold up Molly Williams as a model woman, a model wife, a model mother, a model housekeeper, distinguished for sobriety, industry, neatness, and especially as a model Christian.

"Whoso readeth let him understand."

CHAPTER LII.

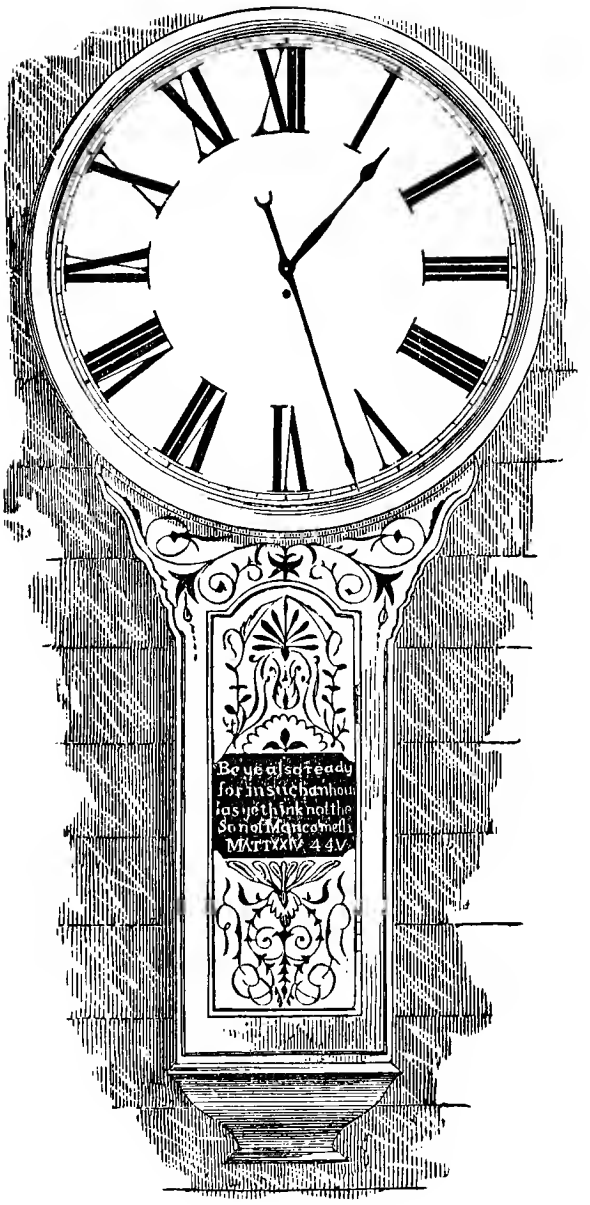
WESLEY CLOCK.

The first Methodist Clock in America — Its Antiquity — Placed in the old Church — In the Second — Now the Third — Why valuable — Singular Incident connected with it.

THE reader will here see the picture of a timepiece; it is the venerable *Wesley Clock.* It was very early placed in the first church built in John-street, then in the second, and is now in the lecture-room of the third. As the church edifice was called "Wesley Chapel," so they called this first time-keeper Wesley Clock.

There are many clocks in Methodist churches in this country; almost every house of worship in cities has one; but there is no other Wesley Clock: this is the original. It is valuable on account of its age, and the associations that cluster around it.

It has ticked on while four generations have passed away. Many other things, as well as the people who worshiped in that house, are gone; but the old timepiece remains, still teaching lessons of wisdom. If it could speak, what tales it could tell of by-gone years that have transpired in its presence! If it could



wield the pen of a ready writer, what a history it could record!

To many a preacher it has said by its hands, "You have preached long enough." In the midst of love-feasts, when the children of God were "sitting together in heavenly places in Christ Jesus," it has hinted, "It is time to conclude."

When conferences have been held in that chapel, the bishops have looked at its face and said, "It is time to commence," and requested the preachers to sing:

"And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For his redeeming grace."

To many a conference it has said, "It is time to adjourn." Ministers have looked at it, and sung, as they were separating:

"And let our bodies part,
To different climes repair;
Inseparably join'd in heart
The friends of Jesus are."

Pointing with its silent finger it has proclaimed, at many a watch-night, "The year is gone!"

Many a covenant hymn has been sung in its presence. It has witnessed solemn vows. As its wheels have rolled on, the brethren have sung:

"Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear."

It has preached impressive sermons. To those who have gazed upon its face it has said: "Redeem the time." "The end of all things is at hand, be ye therefore sober, and watch unto prayer." On it are these solemn words: "*Be ye also ready, for in such*

an hour as ye think not the Son of man cometh. I preached one Sabbath in John-street, and a lady, who is a member of Dr. Williams's church, said to me: "I wish to see the old Wesley Clock;" and in looking at it, as the tear started in her eye, said she, "I never shall forget that clock; those words upon its face, 'Be ye also ready, for in such an hour as ye think not the Son of man cometh,' many years ago were the means of my awakening and conversion to God." To how many more it has preached lessons of wisdom I cannot tell.

It has given the time of day to Coke and Asbury, to Whatcoat and M'Kendree, and to many more. Multitudes who have gazed upon its face are numbered with the dead, and eyes that used to look upon it are closed forever.

The old Wesley Clock is valuable, not only because of its age, and giving the correct time to past generations, but from its real worth. It keeps good time. Though it is over four score years of age, it is not supernumerary or superannuated; it is not worn out or weary; it needs no rest day nor night, but continues its daily journeys. It keeps better time now than the clock in the audience-room, than most of clocks. In early days clocks were made for service; now, like many other things, they are made to sell. Its wheels still roll on. It speaks of

> "Time gone, the righteous saved, the wicked damn'd,
> And God's eternal government approved."

CHAPTER LIII.

METHODISM IN NEW-YORK IN 1796, 1797.

The End of the "Old Book" — The History continued — Why — Preachers Stationed in New-York in 1796. — Sketch of Andrew Nichols — Peter Parks the Sexton — The Love-feast — The Deaf and Dumb Boy and his little Friend — Conversion of both — Preachers in the City in 1797 — Joshua Wells — Sketch of — Letter to Paul Hick — The oldest Traveling Preacher in America — The New-York Conference in 1797 — Rev. Wm. Thacher's Description of — Wm. Beauchamp — Brief History — Character and End.

With 1797 the "old book" ends. The last record is made, and the volume is complete. It has introduced us to pure and noble spirits now in paradise. We have seen them planning noble enterprises and then executing them. We behold the foundation of the temple of Methodism laid and a noble superstructure built upon it. Days and nights we have spent in perusing the "old book," so rich in facts concerning the history of early American Methodism, and we bid it adieu with regret. But not to close too abruptly, we have concluded, as we have abundance of materials, to go on with the history three years longer, and terminate this volume with 1800.

The preachers stationed in New-York in 1796 were George Roberts and Andrew Nichols. Mr. Nichols was an excellent man, and a good pastor and preacher. I have heard the old Methodists speak highly of him. Some still remember him, though it is sixty-one years since he preached in New-York. Mr. Nichols was ten years an itinerant minister, having joined in 1791 and located in 1801.

Mr. Nichols resided in the parsonage at Second-street, (now Forsyth-street.) They were going to hold a love-feast in the church one evening, and two lads wished to go in. In those days the Methodists were very careful who were admitted to them. The doors were closed, and none were admitted unless they had a ticket of membership or a permit from the preacher. Peter Parks was then sexton. The boys concluded if they volunteered to help him bring water and attend to making the fires, he would admit them into the love-feast. After they had assisted him they inquired if they could not go into love-feast. Neither of them had ever attended such a meeting. He sent them to Mr. Nichols for a permit, for he could admit none without. They went to Mr. Nichols, and he treated them very kindly, and talked to them, and then gave them permits. The love-feasts in those days were meetings of great power. One of the boys was deaf and dumb. He was all attention as one after another gave in their testimony; he watched the motion of their lips, and

saw the expression of joy in their countenances; and though he could not hear one word, it had a powerful effect, and was the means of his awakening and conversion to God. He was as happy as a king. They might have sung with great propriety:

"Hear him, ye deaf, his praise, ye dumb,
Your loosen'd tongues employ;
Ye blind, behold your Saviour come,
And leap, ye lame, for joy."

The conversion of the deaf and dumb boy had such an effect on his young companion, that when he saw him so happy it was the means of leading him to the Saviour. They both joined the Church immediately after. The one who was deaf and dumb was very fond of oratory, though he heard not a word. Whenever a minister of great eloquence was announced he was sure to be there. He would watch the lips of the preacher, all his soul would be in his eyes, and he would enjoy it apparently as well as others. He continued faithful until a year or two since, and then fell asleep.

His young playmate is now a man of years, with his children and grand-children gathered around him. He was for many years a steward of the Methodist Church in Forsyth-street, of which he is still a member, I mean the venerable John Haggadorn. Though over sixty years have rolled away since, Mr. Haggadorn recollects the preacher Andrew

Nichols, and his kindness to the two little boys, Peter Parks, the sexton, and that memorable love-feast in which the mute was made to rejoice in God, and which led to his own conversion.

In 1797, George Roberts, Joshua Wells, and William Beauchamp were appointed to New-York. These were noble men, of whom no Church would have any reason to complain; great men, good men.

Joshua Wells entered the traveling ministry in 1789. He has been an able and faithful minister of the New Testament. He is still living near Baltimore, possessing an abundance of this world's goods, like good old Simeon, waiting the time of his departure, full of years and full of honors, his head a crown of glory, being found in the way of righteousness. *He is now the oldest Methodist minister in America.* I have some letters in my possession written by him to Paul Hick, more than half a century since. I presume they will be a great curiosity to Mr. Wells now, as they are to others who read them. They are full of the kindest friendship, and at the same time full of religion. They give us an idea of the state of things in New-York and Boston fifty-seven years ago, and are fine specimens of the religious correspondence of those days. I have space to insert but one.

JOSHUA WELLS TO PAUL HICK.

"My Dear Brother,—By Brother Sargent I had the pleasure to hear of your health, the health of your family, your patient continuing in well-doing, and, as a reward, the conversion of your daughter. Last spring I pleased myself with the thought that, on my way to Baltimore, I should have the pleasure of seeing you all again, but when I came to reckon on the great expense of traveling by the stage, I was absolutely obliged to change my plan and go by water.

"Ah, unfriendly world! What is there in it but disappointments! How are united hearts separated! Well, let us, in calm submission to Divine Providence, wait until our course is finished, then in our Father's house we shall unite forever.

"Your Zion has been torn and divided since I saw you. I am sorry for it, and more so to think the self-will of a minister should in any degree give rise to it; however, charity and mutual forbearance in such cases are necessary. We cannot always expect to see things alike. But how good is the great Shepherd of our Israel, who has given you again a time of reviving. This is sufficient to show that the Church is in his hand, and that he well knows how to govern and overrule every evil. I hope you are all striving to grow in grace. Does William hold on his way? Has Nancy the evidence of pardon and peace? Is

she humble and happy? Does Mary still live with you, and does she still continue in well-doing? I hope and believe she is fully and humbly striving to find her way to the celestial world. Are David and Betsy well? Bless the Lord, he is good and kind to me; though my side is yet painful, I have not disappointed these people but one Sabbath since I have been here, and then I was confined to my bed. I love the dear Saviour of my poor soul; but I want to be all love, all holiness to the Lord.

"We have finished our house. This has taken up much of my time. But we are much in debt, and really I know not how we shall pay the money; but I hope the Lord will provide. This day I am going through the streets to beg money, I expect; but this is a poor place; to beg among enemies is discouraging. Shall these eyes ever see you more in this world of trouble, or this hand ever embrace you on these mortal shores? I have often sat at your table, and joined you, with your family, in the worship of God. Blessed seasons! They are now gone, gone perhaps forever! O that I had wings like a dove, how soon would I embrace you. Well, write to me. I beseech you pray for me. If I tell you to give my love to my friends, they will know I have written to you and not to them. I cannot write much, it hurts my side. Farewell.

Joshua Mills

"BOSTON, 8th Sept., 1800."

NEW-YORK CONFERENCE, HELD IN JOHN-STREET, JUNE, 1797.

The late William Thacher, in his Memoirs, thus describes it:

"As it was the first in which I was ever honored with a place and seat, I will give a brief account. About a dozen of us Methodist preachers, passengers from the East, landed at New-York, and made our way to the old head-quarters in John-street, bearing on our arms our saddle-bags or portmanteaus. We were horseback men. We did not use trunks for traveling in those days. Not a spice of dandyism was seen in all our borders, any more than leaven in a Jewish passover; we were all plain men, plain enough. We were welcomed into the little, old parsonage in John-street by the venerable Rev. Thomas Morrell and Joshua Wells, ministers in the station. Brother Wells took us as he found us, 'bag and baggage,' formed us rank and file, and placed himself, as the captain, at the head of the company, (we were in Methodist preachers' uniform,) in military style. Our walk, especially through Chatham-street, seemed to attract attention and excite notoriety. We were soon disposed of. My home was with a good old Welsh brother in Henry-street named John Davies.

"*June 19th.*—This morning a new scene opened to my view: a conference at the old hive of Methodism, the old John-street Meeting-house, that holy place

where I felt, eight years before, the Holy Ghost say to me, for the first time, '*Go thou and preach the Gospel.*' What a congregation of Methodist preachers; what greeting; what love beaming in every eye; what gratulation, what rejoicing, what solemnity! The clock strikes nine. We are seated in the sanctuary, in conference order, around the sacred altar, within which sits the venerable Asbury, Bible in hand. A chapter read, a hymn sung, we kneel; how solemn, how awful! how devout the prayer! What solemn 'amens' are responded. What a Divine effusion. Inspiration seems to pervade the whole. The prayer closed, we arose and were seated; the secretary calls the list of names, each responded, and how interesting to hear my own name in that book of life. The various business of conference now engages our prayerful attention, conducted by the bishop, our president. Six hours each day for the transaction of the regular conference business, from nine o'clock to twelve, and from three to six in the afternoon. Each session opened with reading the Scriptures, singing, and prayer, and closed with prayer."

Mr. Thacher adds: "I have attended conference for half a century since, and I do not believe that Methodism or our annual conference has deteriorated."*

* Mr. Thacher's Memoirs are not yet published. He wrote me a short time before he died that I could make what extracts from them I pleased, and I have taken the liberty to make this, now my venerable friend is in the grave.

Entered the traveling ministry in 1794, and died in 1824. In 1801 ill health compelled him to locate, and he continued in this relation till 1822, when he again commenced the labors of an itinerant minister, and continued till his death. He was born in Delaware, and finally settled at Mt. Carmel, Ill., and died in 1824, at the age of fifty-two years.

Mr. Beauchamp was the son of a Methodist minister. He had a mind of a superior order. He was not only a fine thinker, but a fine writer, and a fine speaker; a man of such surpassing eloquence that he was called "the Demosthenes of the West," as Samuel Parker was "the Cicero of the West." So high did he stand in the estimation of his brethren that he was elected member of the General Conference of 1824, which met in Baltimore; and, although he was a stranger to the most of them, came within two or three votes of being elected to the episcopal office. He had but few equals and very few superiors. He is still remembered by a few of the Methodists in New-York of "olden time," who linger among us; but most of them, like him, have fallen asleep.

CHAPTER LIV.

DUANE-STREET CHURCH AND PARSONAGE.

Prosperity of Methodism in New-York — Numbers in Society — Erection of the Third Church — The Site — Laying of the Corner-stone — The Minister who preached, and the Text for the Occasion — Its Dedication — George Roberts and the Young Man — Effectual Sermon — The Builder of the Church Edifice — The Nature of the Structure — Its original Name — Why so called — It has peculiar Charms — Why — Its second Dedication — The Picture of the Parsonage.

THIS year, 1797, is memorable for the erection of another house for the Methodists to worship in. The old hive of Methodism in John-street was full, and so was the edifice erected in Second, now Forsyth-street. Such had been the prosperity of the Church, such the increase of its members, they were obliged to build. There were in New-York at that time seven hundred and eighty-six members, six hundred and forty-one whites and one hundred and forty-five colored. An admirable site was selected in Duane-street, and the corner-stone was laid June 29, 1797, by the Rev. George Roberts. He preached on the occasion a very impressive sermon from Psalm xxiv, 3, 4: "Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath

clean hands and a pure heart; and who hath not lifted up his hands to vanity, nor sworn deceitfully."

Mr. Roberts preached several Sabbaths in the open air, standing on the foundation. He had much to do with the erection of this church. The dedication was a time long to be remembered. The house was filled with glory as Jehovah recorded his name there, and said: "From this day will I come down and bless thee."

Soon after it was dedicated a young man went out of curiosity to hear the Methodist preach. Mr. Roberts preached from, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jeremiah ix, 1. The sermon was pathetic and impressive. The minister wept, and his hearers were bathed with tears. Under the sermon this young man was awakened by the power of truth and converted, and united with the Church. Threescore years have passed away since that morning; that young man is now old, between seventy and eighty. He has been as firm as a rock ever since his conversion. He has held the office of class-leader, steward, trustee, for many years, and, by the grace of God, continues to this day. He is now in the evening of life, waiting the time of his departure, being blessed with a cheerful, happy old age. The winter of life is upon him, but he is looking forward

to an eternal spring. Does the reader desire to know who I mean? the venerable Eliphalet Wheeler, one of the few of the Methodists of olden time that remain among us, for most of them have been gathered to their fathers.

Abraham Russel was the builder of the church. It was large and commodious; it was a most solid structure, built of stone. It is now, after a lapse of sixty years, as solid as when it was first erected. The early Methodist church edifices in New-York were all built of stone, which was plenty in those days.

It was originally called "North River Church" and "Hudson Church," having been built near the North or Hudson River; but for years it has been familiarly known as old Duane-street. It is the only Methodist house of worship in New-York that had an existence before the year 1800. The others, John and Forsyth-street, have given way to nobler structures. This house stands in all its original grandeur. The old plain structure reminds us of the days of old, connecting it with noble spirits who are gone. God still honors it, noble men still sustain it; but no doubt it will soon pass away, for many who used to worship in this temple have removed up town, and the property is now exceedingly valuable.

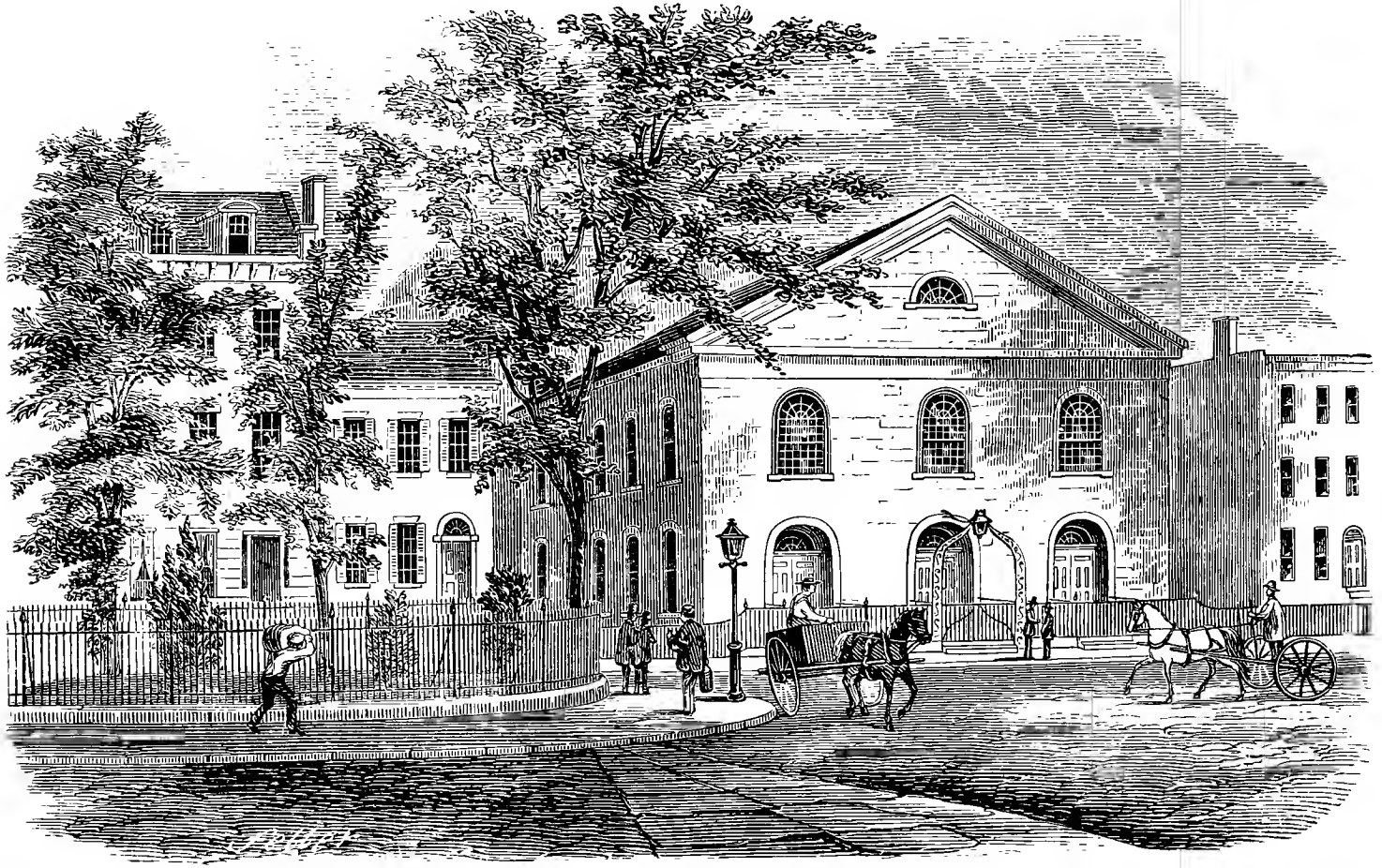
This old Methodist church edifice has peculiar charms, from its being the only one remaining that was built in the last century, and also from its primitive appearance. Another reason, because it has been so

highly honored of God. Mighty displays of the power of God have been witnessed within its hallowed walls. There are those who are scattered all over the country, and many in heaven, who look back to the old church as their spiritual birth-place. When God writeth up the people, it will be said that this and that man were born here. Bishop Asbury preached his last sermon in New-York in this honored temple.

To me the old building is invested with rare interest, because the first time I attempted to preach in New-York was in this church; it was in May, 1835, from "Them that honor me will I honor, and they that despise me shall be lightly esteemed." Again, when it was reopened, after much expense had been laid out upon the interior, I had the honor of preaching the sermon at its re-dedication. This was the first Sabbath morning in January, 1842.

It is with peculiar pleasure I introduce to the reader a picture of the old church and parsonage in Duane-street. The noble edifice, the little house for the preacher, and the beautiful park, partly in front, will be recognized at once by all who are familiar with the place, and those who are not will see in it much to admire.

In this old parsonage many Methodist ministers and their families have resided. What interests cluster around this little home of the itinerant; what men of God have resided here; what scenes it has



DUANE STREET CHURCH AND PARSONAGE.

witnessed; what sermons have been studied here; what prayers offered; what wrestling with the angel of the covenant. How many have been united in holy matrimony in this place. How many have died happy in God and gone from it to the "house not made with hands, eternal in the heavens." It is the last of the old parsonages that remains; the rest have passed away. This plain, modest, little dwelling shows in how small a house our fathers could reside.

Believing that this church edifice will soon pass away, as many down-town churches have already done, I was anxious to preserve its image, so that others can look upon the place where our fathers worshiped when its sacred walls are demolished. With mournful interest I looked on the ancient edifice as the artist was sketching it for the engraver, that its likeness might be transmitted to future generations. Many, in looking upon the old familiar church, will say, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth."

CHAPTER LV

METHODISM IN NEW-YORK IN 1798.

Ministers stationed in New-York this Year — Cyrus Stebbins — Sketch of — Attacks the Doctrine of Christian Perfection — John Wilson defends it — Character of Mr. Wilson — Mr. Stebbins withdraws — Becomes an Episcopal Clergyman — George Roberts — Sketch of — Character — Usefulness — Triumphant Death — Characteristic Letters — Sketch of John Dickins — Death of — Character — Letter to Paul Hick.

In 1798 Joshua Wells, George Roberts, and Cyrus Stebbins were stationed in New-York. Mr. Stebbins joined the traveling connection in 1795, and withdrew and became a minister of the Protestant Episcopal Church in 1805. The reason assigned by Mr. Stebbins for leaving the Methodists, at the conference, when he withdrew, was unbelief in the doctrine of Christian perfection. This called out John Wilson in its defense. The vindication was triumphant, for it was most masterly. Christian perfection was a theme in which Mr. Wilson was at home, and he appeared at that time specially set for the defense of that peculiar doctrine of the Gospel. Mr. Wilson emigrated from England, and settled in New-York in 1793. He was first class-leader, then a local preacher, and in 1797 entered the traveling minis-

try. He was a fine scholar, a beautiful writer, an able preacher. In 1804 he was elected assistant book agent, and in 1808 he had charge of the Book Concern. He died of asthma, January 28, 1810, and was buried in a vault in the ground back of the Forsyth-street Church. He was an excellent penman, and frequently secretary of the New-York Conference, and used to sign his name thus:

The name of George Roberts is like ointment poured forth. He was a most extraordinary man. A volume might be written concerning him. He was one of the early pioneers of Methodism in New-England who "contended earnestly for the faith once delivered to the saints." Mr. Roberts identified himself with the Methodist flying artillery in 1790, and in consequence of ill health he located in 1806, and spent the remainder of his days in Baltimore, where he preached with great acceptability and power as he was able. He received the eccentric Lorenzo Dow into the Church. His death was one of surpassing triumph. He shouted, "Vic-

tory! victory! victory through the blood of the Lamb!"

His son, Dr. Roberts, of Baltimore, possesses much of the spirit of his excellent father. I have several letters written by the elder Roberts to Paul Hick. They show the character of Mr. Roberts, and give a little light on the history of the times. I can make only short extracts from these letters. The first is dated Baltimore, July 8, 1799. Mr. Roberts was appointed to Annapolis, and he says: "They were much alarmed when they found I was appointed to that station, not on account of my coming, but their poverty. One of the stewards said all they could raise in the year for the support of the preacher would not exceed two hundred dollars. Had I been one easily scared I should have taken up my wife and child and walked, for bed I have none. But shall I distrust the Lord? No! I have entered to serve the Church another year, and my concern is not what we shall eat, or wherewithal I and mine shall be clothed, but it is that I may be faithful to God and useful to man.

"I am ever your servant for Jesus' sake,

"My very Dear Brother: In hopes that you and your dear family have returned to your desolate mansion, I take up my pen to drop you a few lines, hoping this will find you all in health of body and striving for all the mind that was in Christ.

"Our house is hardly large enough to contain the congregation; but, alas! the most awful and solemn truths are unaffecting and appear to be uninteresting. The high and the low, rich and poor, flock out; as Mr. Whitefield said, we have "rag, tag, and bobtail." I hope the time is not far distant when God will thunder from above, and the most high God speak with that voice which wakes the dead, and poor sinners flock to the arms of bleeding mercy.

"But O, my brother, how solemnly awful was the time when I met from one to thirty daily going to their long home, and what was more alarming, to see them lying dead in the fields with the awful calamity. But, blessed be God, health is measurably restored, and business revives again in this city. O that we may not forget the hand of God, or lose the sound of mourners and the groans of the dying in the din and bustle of the world.

"I was sorry you gave me no account of dear Mrs. Courtney and family. I long to hear of their welfare. The Lord is still with us. I seldom preach but what I feel as though I was willing to make the pulpit my dying bed, and have the satisfaction to inform you that the word seldom returns void.

"Last Wednesday night we had a love-feast, such a one as I have not seen in seven years, and probably such a one as was never known in this city. Then our friends, for the first time since the affliction, came together. I could only compare it to the return of the Jews from Babylon, for such a general shout I hardly ever heard; and when I tell you that near a thousand were present, you may form some idea how great was the noise. More or less join us daily, and we have seldom a meeting but what we have the cry of heaven-born souls. Our house is large, larger than any of yours; but it cannot contain the people. I feel a hope that this winter will be a great time of the pouring out of the Spirit of God. This leaves me and mine in tolerable health, excepting colds. Give my best respects, with my wife's, to my dear Sister Hick, the children, and all inquiring friends.

"I am ever yours devotedly in the gospel,

"GEO. ROBERTS.

"10th November, 1800."

This year the Church met with a great loss in the death of that faithful servant of God, John Dickins. We have already seen that he was removed from New-York in the spring of 1789, and appointed book steward in Philadelphia.

Much might have been written concerning Mr. Dickins. He was emphatically a strong man. He helped to give tone, character, and stability to Methodism in New-York. A man of the purest character,

with an intellect of superior strength, an admirable scholar, a soul fired with his mission, in the pulpit a perfect giant. No wonder crowds thronged to hear him. He had living epistles, known and read of all men. Among those awakened under his ministry in New-York was John B. Matthias, father of Rev. J. J. Matthias, and grandfather of Rev. Benjamin M. Adams, now pastor of the Methodist Episcopal Church in Duane-street.

Mr. Matthias's manuscripts are before me, in which he recorded the following: "I was attracted to the old Methodist Church in John-street by a report of the loudness of the preacher's voice and the stir among the people. Here I heard that eminent man of God, the Rev. John Dickins, who was a plain-dressed man, and preached with all his might. With this I was well pleased, for I always loved earnest preaching. Soon a change of preachers took place, and they took away my thundering Dickins."

John Dickins had the honor of arousing Mr. Matthias from his slumbers, who afterward became a son of thunder, and was a great "terror to evil-doers." Mr. Dickins had many seals to his ministry; the late Rev. Elias Vanderlip, of Troy Conference, was one of them.

John Dickins was an Englishman, and educated in London. In 1774 he united with the society of Methodists in America, and in 1777 joined the traveling connection. He traveled quite extensively in Vir-

ginia and North Carolina during the Revolutionary war. Then he was stationed in New-York and Philadelphia. He was book steward for many years, and in this department was very useful. His brethren give him the loftiest, purest character. As a scholar "he had acquired considerable knowledge in human literature; the English language he was master of; he understood the Latin and Greek; he was acquainted with several of the learned sciences, mathematics," etc.—*Minutes.*

As a man and Christian they eulogize him, but especially as a preacher; "he was one of the greatest characters that ever graced the pulpit or adorned the society of ministers or Methodists." He died of yellow fever in the city of Philadelphia, September 27, 1798, in the fifty-second year of his age, leaving a widow and a number of children to the sympathy and care of the Church. He refused to leave the city, though the "pestilence that walketh in darkness and wasteth at noonday" was carrying on the work of destruction. He fell at his post, sword in hand. His brethren say, in the Minutes:

"On his tomb might be engraved, or over his sleeping ashes with truth be pronounced, HERE LIETH HE WHO, IN THE CAUSE OF GOD, NEVER FEARED NOR FLATTERED MAN."

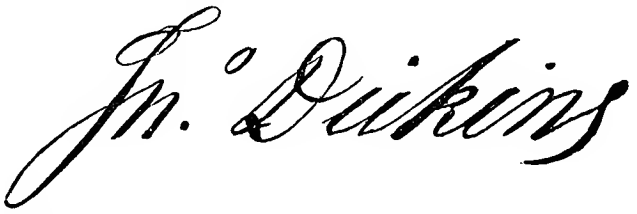
The following letter to Paul Hick is from John Dickins. The hand-writing is plain, large, elegant, in business style:

"My dear Brother,—I don't remember I have received any letter from you; but, notwithstanding, I feel a desire for your welfare. Are both you and dear Sister Hick as much as ever engaged for heaven? Do you both live on the brink of eternity? Would the prospect of death be pleasant or painful? O, my brother, let us pant more for God! Let us beg an increase of faith that we may endure, as seeing Him who is invisible.

"My family are in tolerable health, through the mercy and goodness of God; and his gracious providence richly supplies us with all things pertaining to life and godliness.

"My wife joins in kind affection to you and your wife. Please to remember us to our dear old friends.

"I am yours in great affection,



"Philadelphia, *January* 31, 1791."

His signature is very large, and as bold as that of John Hancock.

CHAPTER LVI.

METHODISM IN NEW-YORK IN 1799.

Distinguished Ministers stationed in New-York — John M'Claskey — Sketch of — Character and End — Letter to Paul Hick — The Two-Mile-Stone — Dr. Thomas Sargent — Brief History — Characteristic Letters — His Son — Michael Coate — Sketch — Last Sermon — End — Letter to Paul Hick.

THIS year Sylvester Hutchinson was presiding elder, and John M'Claskey, Thomas Sargent, and Michael Coate were stationed preachers.

This is what would have been called "a strong team." Mighty men of renown. A man of great power was John M'Claskey in his palmy days. Dr. Sargent was a workman that had no reason to be ashamed; yea, he was a master workman. Michael Coate is still remembered with the warmest affection by the aged fathers and mothers, who cherish the liveliest recollection of his virtues. They say he was not as eloquent as his brother Samuel, but that he was a "good man, full of faith and the Holy Ghost."

JOHN M'CLASKEY was a native of the "Emerald Isle." He was born in 1756, and at the age of sixteen emigrated to America. He loved the country of his adoption. During the Revolutionary war he

was confined for a year in the old Sugar House in Liberty-street, where the sufferings of the prisoners were intolerable. When peace was proclaimed he was liberated, and went begging his way home to New-Jersey, and found his wife had died during his absence. In 1782 he was converted, under the labors of Benjamin Abbott, and in 1786 joined the itinerant ranks. In 1796, at the request of Mr. Abbott, Mr. M'Claskey preached his funeral sermon. He was preacher in charge when stationed in New-York, and resided in the old parsonage in John-street. He died in Chestertown, Maryland, September 2, 1814, leaving behind him a name more valuable than rubies. He was a large, splendid-looking man, with fine, flowing locks, and in the pulpit had a very commanding appearance. An aged minister, who is hovering between two worlds, gave me an account of a sermon Mr. M'Claskey preached in old John-street, about the year 1810, before the conference on a fast-day. His theme was, "Weeping between the porch and the altar." He said it was a most masterly effort. The baptism of tears took place as the preacher showed why ministers should weep, the causes for deep feeling, for melting sympathy, for flowing tears.

I have three original letters of John M'Claskey lying before me. They breathe a sweet spirit, and exhibit the excellences of the writer. Two are directed to Thomas Morrell, 32 John-street; the other to Paul

Hick. The latter I insert, because it gives us light in regard to the period it was written:

"TWO-MILE-STONE, *October* 23, 1799.

"DEAR BROTHER,—To whom I wish grace, mercy, and peace from God the Father and from our Lord Jesus Christ.

"I bless the Lord that through his amazing mercy I am tolerably well recovered, so that I preached two sermons on the last Lord's day, and felt no great inconvenience from it. I feel that Jesus is very precious to me, and that my heart is given up to him; but I want to be more holy and more given up to God and his Church. My little family is well, and so are the preachers, and, so far as I can learn, it is a general time of health in the city at the present, not that I suppose there are no cases of fever existing at this time, but I believe they are very few, so that, on the whole, I think you may venture to come in with great safety on Monday next, which is the time I have concluded to go in myself, if not before. Farewell. Heaven bless you and yours. As ever,

1. This was the year the yellow fever raged in New-York, and a number of the Methodists fell victims as

well as others. Mr. Hick had prudently retired with his family to Mount Pleasant, a few miles up the Hudson River, till the "pestilence that walked in darkness, and the destruction that wasted at noon-day," should cease its raging. Mr. M'Claskey writes to his friend that the destroying angel was arrested, and he could now return with safety.

2. Mr. M'Claskey had also retired out of town, and in his letter says "he had concluded to go into the city on the next Monday." Go in from where? From the Two-Mile-Stone. Where was this? Where Seventh-street Methodist Episcopal Church and Cooper's Institute and the Bible House are now. There were but few houses there then. It was country. There were farm-houses and orchards; *but now it is the very heart of the city.* This letter gives us a faint idea of the growth of the city, of the stupendous change that has taken place since Mr. M'Claskey penned this letter.

Dr. Thomas Sargent is well known as an able and successful minister of the New Testament. He was the father of the amiable and excellent Thomas B. Sargent, of the Baltimore Conference, who caught the falling mantle of his ascending father. Mr. Sargent was born in Frederic County, Maryland, in 1776, and converted to God in 1793. The venerable and venerated Joshua Wells, of Baltimore, received him into the Church. In 1795 he entered the traveling ministry, and died in Cincinnati in 1833. His ap-

pointments show the high estimation in which he was held. They were the largest, the most difficult, and the most responsible: New-York, Boston, Philadelphia, Baltimore, and others. In 1813 he located through necessity, and in 1824 was received as a supernumerary into the Philadelphia Conference. In 1832 he removed to Cincinnati, and was transferred to the Ohio Conference the next year. On the 29th of December, 1833, while preaching from "How shall we escape if we neglect," etc., he fell in the pulpit and expired in the sanctuary. He died of apoplexy. Many die as sudden, not as safe. To him, no doubt, sudden death was *sudden glory.* He left the Church below to enter the "house not made with hands, eternal in the heavens." It was almost a translation, sudden as Enoch's, "who was not, for God took him;" sudden as Elijah's, who went to heaven in his chariot of fire.

Mr. Sargent's piety was of the cheerful kind. He knew nothing of what is called "sour godliness," but "served the Lord with gladness." In person he was peculiarly dignified, tall, and very large; his beautiful white locks adorned his brow; his countenance was open and manly, and expressive of benignity. As a preacher he was able, eloquent, and successful.

I have several letters written to Paul Hick by Mr. Sargent soon after he left New-York. They are characteristic of the man, of the times in which they

were written, and of their mode of correspondence. They were all written from Boston, Mr. Sargent's next station after he left New-York. When Mr. Wells left New-York he was sent to Boston, and so was William Beauchamp and others. The bishop felt the importance of keeping those cities well manned. But I will keep the reader no longer from the pleasure of perusing those letters.

"BOSTON, *July* 26, 1800.

"MY VERY DEAR BROTHER,—. I find since I have left York I love it much better than I thought I did before. Methodism is in poor repute in this town. We have to go against wind and tide; the popular current is against us. Law establishments and devil establishments are alike, and religion will never flourish until the whole is broken down to the ground. Our number is about eighty, but, blessed be God, they seem to be in the utmost union. Our house is about as large as John-street, and is nearly complete. When it is done the Church will be one thousand dollars in debt.

"Brother Lee has gone to the Province of Maine, and intends going through Vermont, and then to New-York, where he will stay, so you will have one big man in the place of another. I feel my heart still engaged in the good work of God, and if I can be instrumental in saving sinners, my most sanguine wishes will be gratified

"My kind love to Sister Hick, and Matty, and all the children. I hope Nancy will retain her confidence in God. Give my respects to Brother and Sister Donnolly and sister, and to all who may ask after me, and believe me to be one of your best friends.

"BOSTON, Sept. 23, 1800.

"DEAR BROTHER,—How often does the ancient proverb prove true: 'Out of sight out of mind.' I should be glad to hear from you at least every month, and I should take the greatest pleasure in answering your letters; but it seems hard for me to answer my own letters. However, whether you think of me or not, I do of you, and hope you and family are well in body and mind. I have as much to complain of now as in my last letter to you; but 'wherefore should a living man complain?' Perhaps it is all for the punishment of my sin. If it has but the effect to purify my heart, amen; I am willing to bear it and more, if God sees proper. If Paul had beasts to fight with at Ephesus, I have devils to fight with in New-England. But, by the grace of God, I hope to stand fast in the Lord. I hope you and your family enjoy sweet communion with God, and are still on your way to

heaven and glory. Ever remember this earth is not the place to erect tabernacles of rest; we seek a house above, not made with hands. Let us not forget the happy hours we have had together; the times of trouble I know we shall not forget; but let the thoughts of happy times outbalance all. I hope the children and Nancy continue to hold fast their confidence in God. I feel for the young, knowing the snares to which they are exposed, and how apt to be led from God and religion. May they remember God loves young disciples, and it is good for us to bear the yoke in our youth. Glory be to God! I hope we shall meet in heaven by and by, and there shall we sing,

'Far from a world of grief and sin,
With God eternally shut in.'

"I hope, in the mean while, we shall remember each other at the throne of the heavenly grace, that God may support and keep us to the end. Give my love to any that may ask after me, and believe me to be your real friend,

"THOMAS SARGENT.

"P S. We have something of the fever in Boston this fall."

"BOSTON, Nov. 30, 1801.

"MY DEAR FRIENDS,—I received a letter from you some time since, which I have neglected to answer before. This has not proceeded from want of affec-

tion, but something interesting to inform you of which I have not yet. In the last of summer and beginning of fall, I had a severe attack of bilious fever, which brought me exceeding low, even to the gates of death; but God, in mercy, has raised me up, I hope, for his glory and the good of his Church. I found the Lord to be near to me, and gave me consolations I never felt before. We have some encouragement at present of a good work of religion. Some have been converted a short time since, and have joined the Church. Our congregations continue to increase. Last evening I preached to the largest assembly of people ever preached to before in this place by the Methodists. I find the same desire as ever to endeavor to do good and save precious souls. I wish to pluck souls from the jaws of the devourer, and bring them into the fold of Christ. I should be exceeding glad to see you and your family; but when that will be I cannot tell. Perhaps not in this vale of tears; if not, I hope it will be in a better place. I received a letter a few days ago from Brother Wells. He says, 'O the South, the South! I love the South!' I can say it is the same with myself; but when I shall return from the land of my captivity I cannot tell; I hope soon. Please to present my kind love to all your family and to any that may ask after me, and ever believe me to be yours in the greatest affection and love,

"THOMAS SARGENT.

"I expect to hear from you soon. Please to give me a full account of the state of your Church. Present my love to your preachers."

MICHAEL COATE was born in Burlington County, N. J., in 1767. In 1794 he responded to the call of heaven, "My son, give me thy heart." In 1795 he was admitted on trial as a traveling preacher. Three times he was stationed in the city of New-York, where he was highly esteemed and very useful. He died, in holy triumph, August 1, 1814, when presiding elder of West Jersey District.

John M'Claskey and Mr. Coate were colleagues in New-York in 1799, and died within a few weeks of each other. Mr. Coate expired August 1, and Mr. M'Claskey September 2. They were both presiding elders at the time of their death, and each preached his last sermon at a quarterly-meeting, and received an uncommon baptism of love, and preached with unusual liberty and power, and had bright visions of that glory into which they soon entered.

Mr. Coate preached his last sermon in Burlington, to an immense audience, on the subject of eternal glory. His text was, Revelation vii, 9: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

A letter of his to Paul Hick lies before me. It is written in neat, beautiful style, quite fine looking, like a lady's hand. It was written from Adams, Pittsfield Circuit, and dated September 17, 1800, over fifty-six years ago. I can only make an extract:

"Blessed be His holy name, he fills my soul day by day with his love, while I am climbing the mountains preaching Jesus to the people. Next Saturday and Sunday is our quarterly-meeting. I hope to see the devil's kingdom shaken to the center. I hope the work of God prospers in your own soul, family, and throughout the city, etc. Write to and pray for your unworthy brother,

He was a man of a strong mind and sound judgment, and yet he was "meek and lowly," like his Master. As a preacher he was an able divine, dwelling on the experimental and practical in Christianity, rather than doctrinal or metaphysical. He acted as if he had no other business than to "save souls from death, and to hide a multitude of sins."

Such is the character of the men with whom the Methodists in New-York were favored in 1799. Blessed men! long since gone to their reward; and yet how enduring their names.

CHAPTER LVII.

METHODISM IN NEW-YORK IN 1800.

Ministers stationed in the City — Freeborn Garrettson — High Esteem in which he was held — Married to Miss Livingston — Their Home — Death of Mr. and Mrs. Garrettson — Inscription on his Tombstone — Jesse Lee — The Third General Conference — Election of Bishop Whatcoat — Mr. Lee not elected — Spirit he exhibited — Mr. Lee's Commission from the Bishops — Declines accepting it — Stationed in New-York — His Account of the Churches in the City — The Two-Mile-Stone — Brief History of the Society at — John and Gilbert Coutant — Seventh-street Methodist Episcopal Church — Character and End of Jesse Lee — Sylvester Hutchinson — His Grandmother — Singular Epitaph — His Brothers — Anecdotes of Hutchinson — Cause of his Location.

The Rev. Freeborn Garrettson was the presiding elder this year, and John M'Claskey, Jesse Lee, and Sylvester Hutchinson were the stationed preachers.

Mr. Garrettson's name is identified with American Methodism, and particularly with Methodism in the state of New-York. Dr. Coke loved him exceedingly, Asbury admired him, Mr. Wesley regarded him as a loving and obedient son in the Gospel, and often corresponded with him. A volume has been written concerning the virtues of this excellent man of God.

He was most fortunate in his marriage, for he that findeth a wife findeth a good thing, and obtaineth favor of the Lord. On the 30th of June, 1793, he was united in marriage to Miss Catherine Livingston, daughter of Judge Livingston, of Clermont Manor of Livingston. She was a most estimable woman. Their home on the beautiful banks of the Hudson was a domestic Eden, an earthly Paradise. They were emphatically "given to hospitality."

After preaching the Gospel for over half a century, Mr. Garrettson died suddenly in New-York at the house of his long-tried friend, the late George Suckley, Esq., September 27, 1827. He was buried in his own beloved Rhinebeck. His name will be fragrant as long as the noble Hudson, on whose banks he sleeps, continues to roll on toward the ocean. On his tomb is this inscription:

SACRED TO THE MEMORY OF THE

REV. FREEBORN GARRETTSON,

AN ITINERANT MINISTER OF THE METHODIST EPISCOPAL CHURCH.

He commenced his itinerant ministry in the year 1775;
In this work he continued until his death, laboring with great diligence and success in various parts of the

UNITED STATES AND OF NOVA SCOTIA.

He died in peace in the City of New-York, Sept. 27, 1827, in the seventy-sixth year of his age, and fifty-second of his ministry.

"Mark the perfect man, and behold the upright, for the end of that man is peace." Psalm xxxvi, 37.

His wife now rests beside him in the rural burying-ground at Rhinebeck, waiting the "resurrection of the just."

Their amiable daughter, Mary, inhabits the old family mansion, exhibiting the same spirit of Christian hospitality which characterized her beloved parents who now sleep in the sepulcher.

JESSE LEE.

In the spring of 1800 the third General Conference was held in Baltimore. It commenced the 6th of May, and adjourned the 20th of the month. One hundred and nineteen preachers were present; many of them were the great men of Methodism. A wonderful revival of religion they were blest with during the conference, and many were converted to God. At this conference they elected a bishop. There were two candidates, Jesse Lee and Richard Whatcoat. On the first balloting the votes were scattering; there was no choice on the second; there was a tie on the third. Finally Mr. Whatcoat was elected by a majority of four votes.

Mr. Lee exhibited the best spirit, notwithstanding his defeat. He had traveled with the venerable Asbury for three years, and now he accompanied the old bishop and his "mate" on their northern tour. Bishop Asbury offered to station Mr. Lee in Philadelphia. He declined, preferring a circuit.

On the 19th of June the New-York Conference

commenced its session in the city of New-York. At this conference the following paper was put into Mr. Lee's hands by the bishops. It regarded his future field of labor:

"Jesse Lee is appointed to act as assistant to the bishops in the yearly conferences, and to aid the Book interest in every part of the continent where he goes.

"DEAR BROTHER,—We wish to close the Minutes in [New] York, if we can. You must have some place therein: will the above do? York will be a blank at present. If you choose to stay until you think it meet to go down South, you may; and more, you may make your own appointments South, and omit going eastward. Or go, if you choose, to the East; or, if you choose, you may come to Kentucky.

"FRANCIS ASBURY,
"RICHARD WHATCOAT.

"SATURDAY MORNING, *June* 21."

The bishops were determined that Mr. Lee should have the largest liberty for the greatest good. They certainly showed a great disposition to accommodate him. Mr. Lee had so strong a desire to return to the regular pastoral work that he declined their propositions. He wrote to them that he did not feel at liberty to take an appointment as "Assistant to the Bishops," "or to travel at large; but if he had any

choice, it was, after making a visit to the East, to take a single circuit."

Mr. Lee was stationed in New-York. He visited New-England, the scene of his early labors, and everywhere was hailed as the "Apostle of Methodism" in that section of country. He returned to New-York in October, and labored there with great zeal and success till the next March. There are a few old Methodists in New-York who remember him well.

Mr. Lee makes the following entry in his journal: "It is now thirty-two years since our Society had a place of worship in this place, and they have been increasing and multiplying ever since. We have now five houses of public worship. The first is commonly called 'The Old Church,' the second is called Bowery, the third North River, and the fourth is called the Two-Mile-Stone, being two miles from the center of the city. The fifth is the African Church, which was erected by the people of color for themselves to worship in, yet they are to be governed by the Methodists in all their spiritual matters. This church was built the latter part of last year. Three traveling preachers are stationed in the city, and are assisted by several local preachers. When we took the last account of the numbers in our society we had six hundred and forty-five whites, and one hundred and thirty colored persons. Hitherto the Lord hath helped us."

Mr. Lee speaks of the local preachers that assisted

the traveling ministers. Among the number were William Phœbus, Henry J. Feltus, James Flanagan, Thomas Dawson, William Veloe, and others.

Mr. Lee names the church at the "Two-mile-stone." The Two-mile-stone was in the Bowery, away out of the city, just two miles from the old City Hall, corner of Wall and Nassau-streets, where the Custom House now stands.

In the year 1784, John and Gilbert Coutant, with their father and mother, moved from New Rochelle, and began to keep a grocery near the Two-mile-stone in the Bowery, directly opposite where the "Cooper Institute" now stands. Soon after their removal to New-York, Mrs. John Coutant and two or three other women experienced religion and united with the M. E. Church. They were united into a little class, and a person "from town" was appointed their leader, and went out of the city into the "rural districts" weekly to meet them. This was the germ of the society at the "Two-mile-stone," afterward called "Bowery Village," now "Seventh-street," one of the most flourishing churches we have in the city of New-York. It can be traced back to the time when "two or three" were first "gathered together in the name of Christ;" to a few devout women. Soon after, John and Gilbert Coutant, and their mother, were converted and joined the little band. About the same time John Vark and his wife, Oliver Hebbard and his wife, and Southwick Heb-

bard, Joseph Graham and Hannah his wife, Oliver Hyde and wife, joined the "little flock." As there was no Methodist Church nearer than John-street, they used to travel there every Sabbath to worship, till the Second-street, now Forsyth, was built, when they worshiped in the new edifice. In the year 1795, a small house was erected in their village, two stories high, for the double purpose of a preaching-place and for a school-house, where they were visited every Sabbath, by preachers from the city, either traveling or local. Soon after this Zophar Nichols and his wife, the parents of the Rev. Jarvis Z. Nichols, of the New-York Conference, joined the Society.

In 1818 the Methodists built a larger house of worship alongside of the first building. In this there were many pieces of timber from the old Wesley Chapel, which was torn down the preceding year. A few years after this edifice was removed to Seventh-street, directly opposite where their Church now stands. In 1835 the present brick edifice was built, and the wooden building was removed to Yorkville, in which the Methodists now worship. As far as regular succession is concerned, the Yorkville Methodists worship among the original timbers of Wesley Chapel, those hewed by Philip Embury and the noble ones associated with him.

Jesse Lee remained in New-York until spring. He was not fond of city life. His name will ever be associated with Methodism in New-England. He

was born in Virginia in 1758, and at the age of eighteen years was converted to God. In 1783 he joined the traveling connection, and while attending a camp-meeting on the eastern shore of Maryland in 1816, he suddenly fell at his post, covered with scars and loaded with honors. Mr. Lee was an able preacher and excelled in debate. He was remarkably shrewd, distinguished for his ready wit. Mr. Lee not only studied books, but read men. He knew *when* and *how* to answer a fool according to his folly, and when to keep silence. His wit he always made subservient to the cause of truth. It has been well said, "he had higher excellences than wit, holier instincts than mirth." Mr. Lee had a large body and a great soul. His history is identified with early American Methodism, and his name will go down to the end of time, associated with the great, the wise, and the good.

SYLVESTER HUTCHINSON was the colleague of Jesse Lee this year. He had been presiding elder on the district which extended from New-York to Canada. As Mr. Hutchinson located we have no account of him in the Minutes, but by conversing with men of olden time, who will not be with us long to repeat the story, I have found out much concerning this dis-

tinguished servant of God that has never appeared in print before.

There were three brothers in the itinerant ministry, Sylvester, Robert, and Aaron. An old preacher whom time has shaken by the hand, who was well acquainted with the Hutchinson family, says they were born in Burlington County, New Jersey. There was a very large family of them. Their grandmother lived to a good old age. On her tombstone is the following inscription:

IN MEMORY OF

MRS. ANN HUTCHINSON,

RELICT OF WILLIAM HUTCHINSON,

Mother of thirteen children,
Grandmother and Great-great-grandmother of upward of three hundred children.

She died,
Aged a hundred and one years, nine months, and seven days,
in January, 1801.

Since the Rev. Noble W Thomas gave me this description I find that Bishop Asbury names this extraordinary woman, and the epitaph upon her tombstone. The bishop says that at "about eighty she, in a great degree, lost her sight; about ninety it returned. Her hair changed a few years ago from white to dark brown. I have seen her and conversed with her. At this advanced age she did not appear to be weary of the world."—*Journal*, vol. iii, p. 66.

In regard to preaching, Aaron was considered the best preacher, the most able of the three. I have a letter of his before me, to Rev. Thomas Morrell, which exhibits a very pure spirit, and shows the character of the man. He was in the work only four years. He was received in 1787, and died in 1791.

Mr. Hutchinson had a clear head and a warm heart. He exhibited gospel simplicity and godly sincerity, was blameless in life, and triumphant in death.

Robert was sometimes pathetic, then he was terrific. Sinai was introduced to his auditors, and you could hear the deep-toned thunder and see the vivid lightning flashing around you. In preaching at a certain place, some ugly fellows of the baser sort were determined to stay in class-meeting and break up the meeting. Some of the members were alarmed. Mr. Hutchinson said, "Let them be." He then turned upon them, as Jesus did, when he said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" His manner was awful, describing hell; and he dealt in death and destruction in such a manner that the rowdies were alarmed. He was very affectionate in families; he took particular notice of the children.

Sylvester was a very able minister of the New Testament. He was a "son of thunder." Sometimes he was as rough as a grater. He gave the people strong meat. He battled nobly for God and

truth for a number of years. He was a man of small stature, and yet had a powerful voice, and was not afraid to use it. He was the traveling companion of Bishop Whatcoat and Bishop Asbury. Mr. Hutchinson joined the conference in 1789, and after having performed a vast amount of hard labor, that would have broken down any ordinary man, he located in 1806. He was Bishop Hedding's first presiding elder, and he always spoke of him in the most exalted terms. The following incident, that took place on Salem Circuit, N. J., the first Mr. Hutchinson ever traveled, will show his character. He was sitting one day in a house, waiting for the hour of preaching, when two young women entered the room, and seemed inclined to have some sport with the boy-preacher. They began to ridicule his size, and his insignificant appearance, when, suddenly raising his head from a reclining posture, he repeated, in slow and solemn tones, these impressive words:

"My thoughts on awful subjects roll,
Damnation and the dead;
What horrors seize the guilty soul
Upon a dying bed."

His voice, his gesture, his manner, showed the deep feelings of his heart. The young women were powerfully convicted, fled into another room, fell on their knees begging for mercy, and rested not till they found a shelter in the bosom of the Son of God.

When Mr. Hutchinson was presiding elder of the New-York District, he frequently put up in what was called "Methodist taverns," where he shared in the hospitality of the people, and his bill was ever paid in advance. He was frequently entertained at the house of Samuel Jones, Esq., father-in-law of the Rev. Tobias Spicer, who resided in Peekskill Hollow. The family were always pleased with their guest, and in the bosom of this family he felt at home. On his tour round his district, at a certain time, Mr. Hutchinson came to the house of Mr. Jones, and he and his family were all away; their house was left desolate. At that time people left home without locking their doors, taking it for granted that all would be safe when they returned. They were about as secure as we are in these days of "bars, bolts, locks, keys," etc. When the family returned they were astonished to find their house had been entered by burglars, or some one else, and they found some one had been writing on the table with chalk, which, on examination, read thus:

"Sylvester Hutchinson has been here;
He's done no harm, you need not fear;
He's fed his horse with hay and grain;
He's eaten dinner, and gone again."

The family were much pleased with the liberty Mr. Hutchinson had taken in going to the barn and feeding his horse with hay and oats, and entering the "buttery" and helping himself to the substantials of

life, as well as with the amusing lines upon the table.

The cause of Mr. Hutchinson's location was a painful one. There were many ministers who located at that period, some for the want of support and some for other causes; and I have often wondered why Sylvester Hutchinson, who was a host in himself, and did such noble service for God and truth, should so suddenly retire from the ranks and go into the shade. I have just learned why. It is another illustration of the saying, "the course of true love never runs smooth." My friend, Rev. Tobias Spicer, knew Mr. Hutchinson well, and is acquainted with the circumstances that led to his location. He was engaged to be married to an amiable young lady, who was willing to give her hand to and share in the fortunes of a Methodist preacher. She belonged to one of the first families in the state, who were rather aristocratic, belonging to what they considered the "upper crust." They thought it would be degrading to the family, lowering their dignity, for one of them to unite their fortunes with a Methodist preacher. However, the day was fixed for the wedding and the guests were invited. A brother made such tremendous opposition that the wedding was given up, and all thoughts of their union abandoned.

Mr. Hutchinson must have been more than steel to have endured this. The shock was great, the disappointment wonderful. It so preyed upon him that

he left his work and went West, and entered into land agency. When he returned, no one invited hir to resume his work, to re-enter the itinerant fiel and he concluded his services were not wante For years he labored as a local preacher. After while he entered into the book business, and, in par nership with the late Daniel Fenton, of Trento N. J., he published a "History of the Bible," whic was sold to subscribers. Mr. Spicer often heard hir preach. He would begin in a low tone of voice, an then raise it to the highest pitch, till he screame and then it was rather disagreeable.

Mr. Hutchinson was a curious, observing man, an always had something interesting to communicat He was a fine-looking man, with a very intelliger countenance. A few years ago he died. His histor after his location shows the exceeding danger of mir isters leaving their legitimate calling. The history o many men who have left the great work to whic God has called them should be a warning to other Ministers should never think of locating till they l cate in the neighborhood of the throne of God.

CHAPTER LVIII.

BIOGRAPHICAL SKETCHES OF THE LAITY.

Further Particulars of William Lupton — Birth-place — An Officer of the British Army — Associated with Captain Webb — Soldiers together — His first Marriage — Children — Death of his Wife — His Second Marriage — Children — Grandchildren — Origin of his famous Motto — His Death — Character — The Property he owned in John-street still in the Hands of his Descendants — John Chave — Original Subscriber — Trustee — History — Character — End — Letter from Dr. Johnson.

My venerable friend, Bishop Waugh, wrote me a letter, most heartily approving of the work in which I was engaged, advising me to give sketches of the laity who were associated with old John-street Church in advancing early Methodism in the city of New-York. They deserve a notice as well as the ministry. I have endeavored to do so with brevity, but will now devote a few chapters expressly to them. They were rare characters; noble men and noble women, whose names are in the book of life.

I have obtained further particulars of William Lupton, the old trustee, from his grandson, Samuel Roosevelt Johnson, D.D., of the Protestant Episcopal Theological Seminary of this city. The dates concerning William Lupton are correct, for they were written by his own hand, and he was a very accurate

man. I have given an account of him on pages 75 and 329, which is generally correct as far as it goes, but far from being complete; but now we have full particulars; and such was his relation to the first church, his prominence in the society, his usefulness in the erection of the first Methodist house of worship in America, and his association and intimacy with Captain Webb and Philip Embury, that it gives to his history a far more than ordinary interest, and justifies us in occupying a little more space in recording it.

William Lupton was born at Crofstone, Lancashire, England, March 11, 1728, and was baptized the 7th of April following. In 1753 he came to America, as quartermaster, under King George II., in the fifty-fifth regiment of foot. He had another appointment as ensign in the forty-third regiment. His commission is dated May 2, 1760.

Mr. Lupton was a little less than six feet high, and had a very large head, which was bald during the latter part of his life; he had a very massive frame, and a fine, officer-like appearance. Mr. Elbert Herring, of this city, eighty-four years of age, remembers him well, and has given the above description of him. He is the only person in New-York that I have found who recollects him, though I have asked scores of the oldest inhabitants.

Mr. Lupton was in the war with Captain Webb. They were in the same regiment, and Captain Webb

was his commanding officer. There they became acquainted and intimate friends, and in after years were soldiers of the cross together, and fought, side by side, the battles of the Lord and of early Methodism. The Methodists in New-York and in America little know how deeply they are indebted to William Lupton and Captain Webb, these old commissioned officers in the British army.

Mr. Lupton came to New-York, and found something that prolonged his stay in America, and made it his future home. He formed the acquaintance of Johanna, daughter of Brant Schuyler, and a relation of the distinguished General Schuyler. On the 31st of August, 1761, Miss Schuyler became Mrs. William Lupton. The Rev. John Ritzman, of the Reformed Dutch Church, performed the ceremony. They were blessed with five children. Their eldest son, Brant Schuyler Lupton, was born October 15, 1762. He became a minister in the Reformed Dutch Church, and died October 4, 1790.

William Lupton's son Samuel was born January 13, 1767. His name is on the "old book," where he received money for his father. He was a promising young man, and was either a preacher of the Gospel or was preparing for the ministry when he met with a sad end. He was on board of a sloop, sailing on the Hudson River, when the boom suddenly shifted and struck the young man, and he was thrown into the river and drowned. He was then twenty-two

years of age. His death occurred June 8, 1789. They were blessed with two other children, who died in their infancy.

Not two months after Mr. Boardman arrived in New-York death entered the family of Mr. Lupton, and his beloved Johanna died December 27, 1769, at the early age of twenty-seven.

Mr. Lupton married again October 19, 1770. He was united to Mrs. Elizabeth Roosevelt. Mr. Lupton was her third husband. Her first was Dominie Frelinghuysen, of Albany, who was drowned in returning from Holland. The second was Peter Roosevelt, Sen. By him she was blessed with one son, Peter Roosevelt, Jr., who was for some time a member of John-street Church. He moved on to Long Island, and, as there was no Methodist church, he attended the Reformed Dutch, where he heard the minister preach *infant damnation*, and was so horror-struck that he would not hear him again or attend his church; so he went to the Episcopal Church, and he and his descendants became Episcopalians. Mr. Lupton's second wife was the daughter of Lancaster Syms, a vestryman of Trinity Church. The Rev. Dr. Ogilvie, of Trinity Church, married another daughter of Mr. Syms.

Mr. and Mrs. Lupton were blest with six children, five sons and one daughter. William was the eldest. He was born October 12, 1771. He passed through many a checkered scene, some of the time in afflu-

ence, then in poverty. He died in peace in Wisconsin, March 3, 1853. He was a man of very fine talents. Their daughter's name was Elizabeth. She was born Dec. 23, 1777. Elizabeth was beautiful and lovely. She won the heart of the Rev. John B. Johnson, of the Reformed Dutch Church. One of the most charming letters I ever read was from the pen of Mr. Johnson to Mrs. Wm. Lupton, asking the privilege of marrying her only daughter Elizabeth. This was granted, and the union was a happy one. Mrs. Johnson died March 31, 1833. Her daughter Maria was married to the Rev. E. M. Johnson, of Brooklyn.

William Lupton owned property in John-street, next the parsonage, and used to reside in it. At a certain time there was a fire in that neighborhood, and both the Methodist church and his house were in danger. The firemen were trying to protect his house, and he told them to save the church first, thus uttering the beautiful motto to which we have called the attention of the reader before: "The Church first, then my family."

Though the "old trustee" has been dead over threescore years, and although almost all kinds of real estate in New-York has changed hands over and over again, that property in John-street, next to the old parsonage, still belongs to the descendants of Mr. Lupton. It is owned by Judge Samuel E. Johnson, of Brooklyn, having been bequeathed to him by

Peter Roosevelt, who inherited it from William Lupton, his stepfather.

The other children of Mrs. Elizabeth Johnson are the Rev. William Lupton Johnson, D. D., who was named after his grandfather, and his brother, the Rev. Samuel Roosevelt Johnson, D. D., of the Protestant Episcopal Theological Seminary of New-York.

Mr. Lupton, as we have seen, died on the 3d of April, 1796, in the city of New-York. His widow died December 24, 1801. William Lupton was a man who commanded great respect. He was eccentric. He wore a red velvet cap, and ruffles around his wrists, which gave him a kind of officer-like and gentlemanly appearance. Some of the old Methodists did not fancy this; thought it was conforming too much to the world. Mr. Lupton was very much set in his way; when he took a stand, there was no moving him. But he was a good man, and did nobly in the cause of God. The "old trustee," and his wives, Johanna and Elizabeth, and their ten children, sleep in the grave, reminding us that one generation goeth and another cometh, and that we also are "passing away."

Brant Schuyler Lupton left a son, Samuel, and this is the one Miss Snethen speaks of, whom she supposed was the son of the "old trustee." It was his grandson.

JOHN CHAVE.

His name appears on the "old book" as an original subscriber to John-street Preaching-house. He gave five pounds. Afterward he was a very useful trustee. He gave, and also lent money to the trustees. I read his name there, but found none that knew him or his history till I saw Dr. Johnson, who was personally acquainted with him. He has written a letter concerning him containing facts so interesting that I insert it entire. The letters to which he alludes I have read, and they show the character of Mr. Chave, that he possessed much of the spirit of his Master, who was meek and lowly.

"GENERAL THEOLOGICAL SEMINARY, *Dec.* 18, 1857.

"REV. AND DEAR MR. WAKELEY,—I send you the information which I have been able to gather about my grandfather, Wm. Lupton, and Mr. John Chave. It is hastily and unmethodically thrown together. Just use the account as material in any way you prefer. The account of Mr. Chave is given from my own memory, from what Mr. Lupton, my uncle, has told in my hearing, and from Mr. Elbert Herring, who now, at about the age of eighty-four, lives at 31 East Twenty-eighth-street.

"Mr. John Chave was a British officer, who came over to America about the time of the old French war. While yet in the army he was converted to

God, and from that time his course was most decided as a faithful, religious man. I never knew a man, said my informant, (Elbert Herring, Esq.,) more entirely devoted to the Lord: his Christian spirit manifested itself in all he did; he seemed to live for Christ alone. I send you three of his letters to Wm. Lupton, Jr., and to Elizabeth Lupton, then married to Rev. John B. Johnson, and to her husband, dated 1797, all thoroughly pervaded with devout affection. Capt. Webb, Wm. Lupton, and himself having been comrades in the British army, were bound still more closely together as soldiers of Jesus Christ. Mr. Chave had a very strong attachment to John Wesley, and was noted even among the Methodists themselves, for his singular admiration of him. Mr. Chave's intimacy with the Lupton family continued after the death of his friend. For some years he lived at Newark, N J. He had property quite sufficient for his support, in the use of which he was frugal in his own expenses and generous to others. His property became involved by the misfortunes of Wm. Lupton, Jr., with whom an arrangement was made for his support. Under this arrangement he resided some years in the village of Greenwich, a suburb of New-York. He then joined Wm. Lupton, in Walton, Delaware County, and resided a year or two with him till he died, not far from eighty-six years old, I think about the year 1816. He is buried in Walton. It was said of him by an intimate friend,

to whom he was accustomed to speak of his religious experiences, that whenever he waked at night he spent the time in prayer. A few weeks before he died he was heard, at midnight, by the family, singing his favorite hymns. In the morning Mr. Lupton said to him, 'You felt quite like singing last night, Father Chave.' 'O yes,' was the good old man's reply, 'I felt so happy in the Lord I could not help singing.'

"I remember him in my childhood, sitting in his arm-chair on the piazza of Peter Roosevelt's farm-house at Newtown, in 1807, and my memory yet readily brings up to the mind his venerable form and whitened locks.

"Truly, the John-street Church may rejoice with holy joy, in having had such a member or such a trustee as the old officer, John Chave.

"Most truly and respectfully, and with the kindest wishes, your friend and brother,

"S. R. JOHNSON."

CHAPTER LIX.

BIOGRAPHICAL SKETCHES OF THE LAITY—CONTINUED.

Paul and Hannah Hick—Philip I. Arcularius—Sketch of—His Daughter Maria—Character—Death of—Tablet—Thomas Carpenter—Sketch of—His peaceful End—His Wife—Honorable Testimony of the Missionary Board concerning these three Fathers in Israel.

We promised in the former part of this volume to give a more particular account of this distinguished servant of God. In early youth he emigrated to this country with his parents from Ireland, and was identified with American Methodism from the beginning. His brother John was a member of the society soon after its organization, and in a few years died in triumph. Mr. Hick's name appears on the "old book" from the first, as we have seen he was one of the original subscribers. In 1774 he was married to Hannah Dean, in whom he found a genial companion.

Soon after the War he was appointed a class-leader, and for nearly thirty years he filled the office of a trustee in the Methodist Episcopal Church. Both

of these offices he held to the day of his death, and always discharged the duties of these stations with integrity and general satisfaction. His last sickness was painful and lingering, but grace thrived while nature was decaying. He freely conversed with his family about his death, with the same composure that he would have spoken about his ordinary business. He gave them particular directions about his funeral, requiring them to have it plain, observing that he was a plain man, and did not wish to have any show. His death was very triumphant. Three hours before his death he repeated:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last."

About an hour after he said, with a smiling countenance, "Glory to God! the blood of Jesus cleanses and purifies; the Lord Jesus gives the victory." At last he closed his own eyes, and, pillowing his head on the bosom of Jesus, sweetly fell asleep.

His wife was a most estimable woman; she was like Hannah of old, very devout. For many years she was leader of a little band. Her band-papers, with the names, and the times persons attended, lie

before me. Some of them are over sixty years old. She survived her aged partner a few years, and then went to join him in the spirit land. Their house was for many years the home of the itinerant minister; his parlors witnessed the hearty welcomes they received. He enjoyed the friendship of, and corresponded with Dickins, Roberts, Sargent, Wells, Coate, M'Claskey, and many others with whom he was on terms of intimacy.

He died on March 16, 1825, aged seventy-three years. At the time of his death Mr. Hick had been fifty-five years a member of the Methodist Society, and was at that time the oldest member in New-York city, except his beloved Hannah, who was in Christ before him. Their remains have been removed to New-Rochelle. Their children are dead. Some of their grandchildren are members of the Methodist Church.

Mr. Arcularius deserves a place among the pillars of the Church for his many virtues. He emigrated from Germany to this country in the days of his youth. By attention to his calling, his honesty and integrity, he established a reputation among his acquaintance, which gained their confidence and esteem; and though he became the father of a num

ber of children, he not only gave them a Christian education, but acquired for them a very considerable patrimony, which he bequeathed to them at his death. He lived, however, to see them established in life, and some of them he has left walking in the ways of piety.

Previous to his becoming a member of the Methodist Episcopal Church, which was in the year 1787, he was a member of the German Lutheran Church in this city, at that time under the pastoral charge of Dr. Kounzie. From the time he became a member of our Church to the period of his death, he maintained a uniform character for piety, was irreproachable in his morals, and exemplary in his Christian deportment. He became a trustee in the church and the leader of a class, which offices he filled with credit to himself and to the general satisfaction of his brethren. He loved the country of his adoption and had the confidence of his fellow-citizens, so they sent him as representative to the state Legislature for several years.

But as a Christian his character shines with peculiar luster. Mr. Arcularius's name is seen frequently on the "old book," showing his usefulness to the Church in lending them money, and in various other ways.

About four years before his death he was afflicted by the loss of the companion of his youth. About a year after he was married to the widow of the late Rev. Francis Ward, who proved a solace

to him in his declining days. He died March 9, 1825, in the seventy-eighth year of his age, almost fourscore. His friend and brother, Paul Hick, with whom he had so long worshiped on earth, and himself were not long separated; they were soon reunited in the other world, there being only seven days' difference in their deaths.

He was the father of Mrs. Maria Harper, late wife of the Hon. James Harper, and of Mrs. Samuel Harper, who still survives. Mrs. James Harper was one of the purest and loveliest women that ever adorned the Church or blessed the world. In the church in John-street is a beautiful tablet erected to her memory, which has on it the following inscription:

IN MEMORY OF

MARIA, WIFE OF HON. JAMES HARPER,

WHO DIED MARCH 4, 1847,

In the fifty-second year of her age.

In her character there were beautifully blended and happily illustrated, in more than ordinary symmetry, the graces of our holy Christianity. Her adorning was the ornament of a meek and quiet spirit. She was zealous, yet unassuming; retiring, yet ready to every good work; generous, sympathizing, kind. When the summons for her departure came, it found her resigned and tranquil, and she entered into rest in great peace, and with a brilliant hope of a glorious resurrection and everlasting life through our Lord Jesus Christ.

ERECTED BY THE MEMBERS OF THE JOHN-STREET CHURCH.

Should have a place among the noble men of early Methodism in this city. He was born on Long Island in 1757, and was converted to God at the age of twenty-five, and united with the Methodist Church. In early life he was in the coasting business; but there was no swearing on board his ship. During the war of the Revolution he was a genuine patriot. He had the confidence of his fellow-citizens, who for several years elected him alderman, and also sent him as a representative to the state Legislature. While he discharged the duties of a statesman and civilian he did not forget his high obligations as a Christian.

Mr. Carpenter was President of the Assistance Society for the relief of the sick poor, one of the founders of the Methodist Charity School, and one of the first managers of the American Bible Society. He was a conscientious Methodist, an affectionate leader, and a faithful trustee.

Mr. Carpenter was the friend of the poor. He met with reverses of fortune, acquired wealth and then lost it. God honored him in his son, the late Rev. Charles W Carpenter, of the New-York Conference; a most excellent man, possessing a "meek

and quiet spirit, which, in the sight of God, is of great price."

He married for his second wife the widow of Mr. John Houseman. She was born in 1752. She experienced religion, while partaking of the sacrament at St. Paul's Church, in 1788. Soon after she united with the Methodist Society. During the war of the Revolution she was left a widow, her first husband dying suddenly soon after their marriage. Mrs. Houseman was left with an abundance. Her house was the pilgrim's home. She was "given to hospitality," and distributed to the necessity of saints; she was "well reported of for good works; she brought up children, lodged strangers, washed the saints' feet, relieved the afflicted, diligently followed every good work."

In 1808 she was married to Mr. Carpenter, and was an "helpmeet indeed." Mrs. Carpenter was a most blessed woman, an angel of mercy. Many beds of sickness and abodes of sorrow she visited; many a tear she wiped from the cheek of the sorrowful. No doubt she will be found among the number to whom Jesus will say, "I was sick, and ye visited me; a stranger, and ye took me in; poor, and ye ministered unto me." Mrs. Mary Carpenter will long be remembered and long regretted. She was indeed a mother in Israel. She died in 1825, a few months before her husband, in the seventy-third year of her pilgrimage. She told him, when dying, he would

not long survive her. Her prediction was true. He died in the faith, in April, 1825, aged sixty-eight years. Lovely and pleasant in their lives, in death they were not long divided.

Most honorable mention is made of these three departed fathers in the Sixth Annual Report of the Missionary Society of the Methodist Episcopal Church. After many encouraging remarks, it says: "These cheering reflections are, however, somewhat interrupted by the mournful thought that no less than three members of the board have gone to their eternal home since your last anniversary. But even in this mournful thought they are comforted from the conviction that these all died in the Lord, and therefore that their 'work of faith and labor of love' follow them, as evidences of their fidelity in their Master's work. The brethren, Philip I. Arcularius, aged seventy-eight, Paul Hick, aged seventy-two, and Thomas Carpenter, aged sixty-eight, have left names behind them that vibrate upon the lips of the pious with sorrowful delight. The living hear of it and rejoice. They long went in and out before their brethren, exhibiting the bright example of constancy and fervency in the cause of God, and in their death gave evidence of the power and efficacy of Divine grace to qualify the soul to die in peace, and in the full hope of immortal life. While the board thus pay a mournful tribute of respect to the venerable dead, they rejoice in being able to recognize among

the living, 'young men who are strong, who have overcome the wicked one,' and who are rising up under the influence of the same spirit of faith and of a sound mind, to fill the vacated stations in the Church of God."

CHAPTER LX.

BIOGRAPHICAL SKETCHES OF THE LAITY—CONTINUED.

Abraham Russel — Birth-place — Sketch of his History — Character — Usefulness in building Churches — His Children — Daniel Smith and Hester Russel — Their triumphant Death — Death of Mr. Russel — Israel Disosway — Descendant of the Huguenots — Merchant — Held various Offices in the Church — Usefulness — Death — Funeral Sermon — His Wife — Excellent Woman — Distinguished for Plainness — Death — Their Children — Robert Barry — Joseph Smith — History — Character — End — Tablet Inscription.

It is very refreshing to contemplate so fine a character as Abraham Russel. He was born in Shrewsbury, N. J., January 8, 1746, but early removed to New-York. He married Hilah Elseworth, who was nine years younger than himself. Mr. Russel used to attend at the "Rigging Loft," and there heard Captain Webb and Philip Embury. He was formerly an Episcopalian. In the early part of the Revolutionary War he moved his family into West Chester County but they were annoyed there by both parties, the British and Americans, so they returned to the city.

and found their house occupied by British officers. Mr. Russel had not made himself offensive to the British; they considered him quite conservative, and he went to the commander of the army who ordered the officers to vacate the house of Mr. Russel. They did so. Mr. Russel's family then took possession of it, and remained there for many years. It was in Liberty-street, opposite the sugar-house where the prisoners were confined, and where they suffered a thousand deaths. Mrs. Russel's brother, John Elsworth, was among the number. Mrs. Russel secretly fed the prisoners.

Mr. and Mrs. Russel were blessed with twelve children. One was a preacher, the Rev. John Russel, who died of consumption, May 5, 1813. Hester married the Rev. Daniel Smith, a preacher who traveled several years, and then located in New-York. Mr. and Mrs. Smith died in triumph. Mrs. Grace Shotwell was with them both in their last hours, and describes their last end as very triumphant. Mr. Russel's children are all dead, except Theophilus, who resides in the city of New-York.

Mr. Russel joined the Methodists in 1782, and in 1783 was elected a trustee; and such was the confidence his brethren had in him he was re-elected from that time till the last year of his life, when he declined in consequence of increasing infirmities. His name appears on the "old book" hundreds of times. He was first elected trustee in the place of Charles

White, who went to Nova Scotia at the close of the War. No one has ever done more to advance the temporal interests of the Methodist Church in New-York City than Abraham Russel. He was a builder, and he superintended the building of eight Methodist churches in New-York, without fee or reward. His business talents were great, and he had the confidence of the public. He was a man of sterling integrity, of great moral worth. He was for many years a most efficient leader, greatly beloved by his class. Fifteen months before his death he was prostrated by a stroke of paralysis, from which he never recovered. But he glorified God in the fires. He waited patiently the summons of his God, and on November 28, 1833, in the eighty-eighth year of his age, he was dismissed from earth and introduced into the presence of his Lord, where there is fullness of joy, and at whose right hand are pleasures for evermore. His wife survived him nine years, and then died in the eighty-eighth year of her age. His son Theophilus says he never heard from his father that Wesley Chapel was closed or converted into barracks during the Revolutionary War; but, on the contrary, that it was open for worship.

ISRAEL DISOSWAY was another pillar in the Church. He was a lineal descendant of the Huguenots. For many years he was a trustee and class-leader in the Methodist Episcopal Church. He was distinguished for humility and modesty. Mr. Disosway was a useful citizen, an upright merchant, a sincere Christian, and left behind him a name better than great riches, and the luster of a pious example. He married Anna Doty, who was twenty-one years old when they were united in holy matrimony. Mr. Disosway had the honor of introducing Methodism into Staten Island. He was the leader of the first class formed on the island, the first quarterly meeting was held in his barn, and the timbers of the first Methodist church built on Staten Island were cut from his trees. Mr. Disosway, after having been very useful, died in peace in New-York city in June, 1815. His funeral sermon was preached by the Rev. Joshua Marsden, (who was detained in this country in consequence of the war,) from "Behold an Israelite indeed, in whom is no guile." He was buried in the vault of a very dear friend of his family, Mrs. Courtney, in the burying ground in Forsyth-street.

Mrs. Disosway, in simplicity of manners and plainness and neatness of dress, presented a specimen of

primitive Methodism. She was not only a good wife, but an excellent mother, training up her children for God and educating them for immortality.

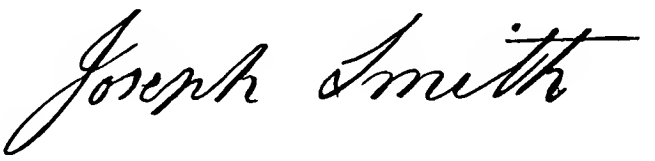
> "Her house
> Was order'd well, her children taught the way
> Of life; who, rising up in honor, call'd
> Her blessed."

Nor did she confine her labors to the domestic circle. The poor found in her a friend. She was "careful to maintain good works." For several years she was a member and treasurer of the Female Assistance Society. She died in triumph on February 15, 1838, in the seventy-second year of her age. She was a member of John-street Church for nearly half a century. The Rev. Nathan Bangs preached her funeral sermon in John-street Church, from Prov. xxxi, 27, 28: "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her." She lived to see her four sons and their wives, and some of their children, converted to God. The sons' names are Gabriel P., Cornelius R., William Phœbus, and Israel Doty Disosway.

ROBERT BARRY

Was an excellent man, and very useful in the John-street Church. When Israel Disosway came to this city he was quite young, and Mr. Barry exhibited

a peculiar interest in his welfare, and threw his mantle over him. Mr. Disosway never forgot it, but ever acknowledged his indebtedness to him. Mr. Barry afterward went to Nova Scotia. He married a sister of the Rev. William Jessop, missionary to Nova Scotia.



Is a name familiar as household words to the early Methodists in New-York. He was born on Long Island, February 11, 1765. Mr. Smith was a member of John-street Church over fifty years. He was an efficient leader, a faithful trustee, and an excellent steward. He did much for the Church, both in temporal and spiritual things. Mr. Smith was emphatically the *servant* of the Church. He was president of the board of trustees for several years. He was honored with a seat in the Legislature of the state as a representative, but he carried his religion with him.

Mr. Smith was a local preacher. I once heard him preach a good sermon from, "Agree with thine adversary quickly," etc. He was deeply interested in camp meetings, and superintended the tents and their arrangement on the ground. This he did for years gratuitously.

The late John M. Smith, formerly professor in the

Wesleyan University, who was a fine scholar and a gentleman, was son of this old patriarch in Israel. If I wished to draw the portrait of Father Smith at one stroke, I would say, "Behold an Israelite indeed, in whom is no guile." His death was as peaceful as his life had been pure. When he was aware that the time of his departure was at hand, he shouted aloud the praises of God, and gave directions concerning his funeral. He said: "I want no pomp, no parade, no scarfs; I want the preachers stationed in the city to attend; the place, whether here or at the church, I leave with my brethren; but tell the brethren, *all is well! glory to God, all is well!* And tell the congregation to be sure and make a death-bed friend of Christ, for I find him all-sufficient now." Soon after angels whispered,

"Sister spirit, come away;"

and away his happy spirit fled to the bosom of his God. Mr. Smith was so highly esteemed that a tablet was placed in the church edifice in John-street with the following inscription:

SACRED TO THE MEMORY OF

JOSEPH SMITH, ESQ.,

Who departed this life on the 28th day of May, A. D. **1840.**

Aged 75 years.

"The righteous shall be in everlasting remembrance."

ERECTED IN JOHN-STREET BY THE TRUSTEES.

CHAPTER LXI.

BIOGRAPHICAL SKETCHES OF THE LAITY—CONCLUDED.

Andrew Mercein — His History, Character, and End — George Suckley — Sketch of — Character — Gilbert Coutant — Brief Description of — Stephen Dando — Mary Dando — William Mead — William Cooper — Early Women of Methodism — Longevity of the early Methodists.

was of Swiss descent. His parents came to this country from Geneva in 1756, and, like many Huguenot families, settled in New Rochelle. Andrew, their son, was born there in 1763. The family removed to New-York City soon after his birth. His father left his family to visit New-Orleans, with a view of settling there. Whether he reached his place of destination is unknown, as he was never heard from after. His wife, a stranger in a foreign land, year after year looked for his return in vain; an impenetrable mystery is thrown over his end. Young Andrew was but a boy when the Revolutionary War commenced. At the age of sixteen he was pressed and put on board a British man-of-war lying in the

Hudson River. Determined not to fight against his country, he seized an opportunity, one dark night, to escape. He stripped himself, and tying his clothes on his back, he dropped from the deck into the water, and began to swim for the shore. His escape was immediately discovered, and they fired several shots at him as he was swimming boldly for terra firma, but, most fortunately, none of them hit him, and with the greatest delight he reached the land in safety.

Mr. Mercein was familiar with the stirring and trying scenes of the Revolutionary War. He was an apprentice to a baker who made bread for the army. He stated that a part of the time during the war, there was a great scarcity of bread; that the Cork provision fleet overstayed their time, and he dealt out sixpenny loaves as fast as he could for a hard half dollar apiece. The baker at that time gave twenty dollars a hundred weight for flour. They had to make oatmeal bread for the navy. Often, Mr. Mercein said, he saw the people pay seven shillings a pound for butter, which before the war was only two shillings. He saw the British evacuate New-York, and Washington and his noble compeers enter the city in triumph.

Mr. Mercein was awakened under the powerful preaching of Dr. J. H. Livingston of the Reformed Dutch Church, but through the influence of two young men older than himself, Israel Disosway and Robert Barry, he was induced to attend John-street

preaching-house, and cast in his lot among the Methodists. This he did in 1786. He was intimately acquainted with Dr. Coke and Francis Asbury, and others, and was full of reminiscences of the early days of Methodism.

Mr. Mercein's name often occurs in the "old book," showing he was a useful officer of the Church. He was a trustee for many years. Though he was a conscientious Methodist, yet he possessed a very catholic spirit, and said with Paul, "Grace be with all that love our Lord Jesus Christ in sincerity." Wherever bigotry dwelt, it found no home in the bosom of Andrew Mercein; and yet he did all he could to promote Methodism, believing it to be "Christianity in earnest."

He aided in the erection of Forsyth-street, Duane-street, and Bowery Village churches. He was a most efficient class-leader. Mary Snethen said to me: "Mr. Mercein was my first class-leader, and he was an excellent one; I never had a better." He was her leader over fifty years ago.

After residing in New-York thirty years he removed to Brooklyn, and connected himself with Sands-street Church, and was very useful in advancing the cause of Methodism in that city of churches. He was an example of meekness, gentleness, humility, and benevolence. Like his Master, he went about doing good. He was for more than half a century a member of the Methodist Episcopal

Church, and for fifty-two years a class-leader, and met his class to the last week of his life. He was the grandfather of the late excellent T. F R. Mercein, of the New-York Conference, a young minister of brilliant talents, author of a work of superior merit entitled, "Natural Goodness." Father Mercein died in peace, and in full assurance of a glorious immortality, June 29, 1835, in the seventy-fourth year of his age.

He was blessed with but two children; both are dead. His funeral sermon was preached by the late lamented Bartholomew Creagh, from "Precious in the sight of the Lord is the death of his saints." He gives a glowing description of the piety of Father Mercein. He applied to him the words of Job: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." Through the kindness of a granddaughter of Mr. Mercein, I have the manuscript of the sermon before me in the handwriting of my beloved Brother Creagh, who also fell at his post sword in hand. Mr. Mercein was buried in the Sands-street burying-ground, where the remains of Summerfield and William Ross repose. waiting the resurrection of the just.

Deserves a place among the early Methodists of New-York. Mr. Suckley was a much-esteemed and valued citizen. He was one of the oldest and most respectable merchants in the city. He was a man of wealth, and he consecrated it to God and his Church. Most of the benevolent institutions shared in his bounty. He held many offices, both civil and ecclesiastical, in which he was faithful to his trust, doing honor to himself as well as to the stations he filled.

Mr. Suckley, it is said, came to this country when quite young, with Dr. Coke. He was a Methodist before he left his native land, receiving his first "ticket," or certificate, from John Wesley. He soon identified himself with old John-street Church, and was elected a trustee, and was re-elected to office several times, and at his death was trustee of the First Wesley Chapel in Vestry-street.

He was very fortunate in his marriage. In 1798 he was married to Catharine, daughter of John Rutsen, Esq., of Rhinebeck. She was born September 18, 1768. When the roses were on her cheeks, amid the high bloom of youth and beauty, admired and beloved, she gave her heart to Jesus; and from that period till the day of her death was a

cheerful, happy, humble saint of God. She was a very superior woman, one of the best; exhibiting all the graces of the Christian character. As she had been one of the best of daughters, she became one of the best of wives and mothers. They were blessed with seven children. She was the intimate friend of the late Mrs. Catharine Garrettson, who gave this description of her closing scene: "Her end, like her life, was peaceful, and bright with foretastes of heavenly rest." She died in 1826.

Mr. Suckley was held in high esteem by the late Rev. Freeborn Garrettson, who died at his house, while on a visit to this city. Mr. Suckley was a Vice-president of the American Bible Society. But the crowning glory and the transcendent excellence of his character consisted in the sincerity and consistency of his Christian character. He died in peace, in the city of New-York, June 17, 1846, in the eighty-first year of his age. The reader will see, at the head of this sketch, a fac-simile of his handwriting. He wrote it January 24, 1845, when he was eighty years old. He placed the figures eighty next his name. It gives evidence of a trembling but bold hand. His house was long the home of Bishop Asbury, who frequently names Mr. Suckley in his Journals. His funeral sermon was preached by his intimate friend, Rev. Joseph Holdich, who afterward wrote a memoir of Mr. Suckley, which was published in the Christian Advocate and Journal.

was a descendant of the Huguenots, or French Protestant families who emigrated to this country in the seventeenth century to escape from the persecutions against them in France. He was born June 7, 1766. At the age of thirteen young Gilbert left the paternal dwelling and came to New-York to reside. He was passing old John-street Preaching-house, and heard the voice of a man preaching. Curiosity induced him to go in. While listening to the sermon he was awakened by the power of truth. This was in 1786, and the preacher's name was Robert Cloud.

In 1788 he was married to Miss Mary Varian, with whom he lived happily fifty-seven years, till death separated them. In 1789, under the labors of Thomas Morrell and R. Cloud, he was converted, and united with the Church in John-street. He was awakened in 1786, but was not born again till 1789, having shaken off or lost his first convictions.

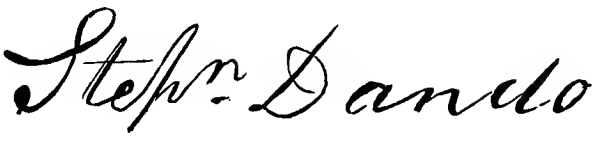
In 1798 he was first elected a trustee in the church, and continued to hold the office during his lifetime. He was for a long time treasurer of the board. When he was first elected the board of trustees consisted of William Cooper, Philip I. Arcularius, Paul Hick, Abraham Russel, Israel Disosway, and Gilbert Coutant. He was emphatically given to hospitality.

His house was the home of the weary itinerant. He had the esteem of his fellow-citizens. Twice he was elected to the Legislature of the state, and for many years was Register of New-York.

Had we room we might write much concerning this excellent man of God, who was an honor to his race and an ornament to Methodism. I knew him well; was his pastor in 1841. He was over forty years a class-leader, and my wife had the honor of being a member of his class.

Mr. Coutant was the father of the little church at the "Two-mile-stone." He watched over it in its feebleness, and rejoiced in its prosperity. When I was the pastor of the Seventh-street Church, sixteen years ago, it was sixteen thousand dollars in debt; but now the church is entirely free from debt, the last dollar having been paid.

In December, 1841, he was attacked with paralysis, from which he never recovered. He died at the house of his son-in-law, William H. Peck, at Sing Sing, N. Y., July 9, 1845, in the eighty-first year of his age. He was buried in the cemetery in Second-street; a beautiful place in which to sleep till the morning of the resurrection. His widow survived him a few years, and then was buried alongside of her husband. A number of their children are members of the Methodist Episcopal Church, and happy on their way to heaven.



Was born in 1767, and died December 28, 1851, aged eighty-five years. He came to America in 1785, and united with the John-street Church in 1787, when John Dickens was the pastor. Mr. Dando often heard John and Charles Wesley preach. Their preaching had quite an influence on him, and he used to refer to it in after life. He belonged to the first Board of Managers of the Missionary Society, and was a projector of the first Sabbath school held in New-York. He possessed much of the spirit of Stephen of old, whose name he bore. His beautiful white locks were an ornament of grace, for they were found in the way of righteousness. At the time of his death he had been sixty-five years a member of John-street Church. He was an old and beloved disciple.

MARY DANDO

Was an old member of John-street, who is still remembered. She was born in England in 1752, came to this country in 1783, and joined the Methodists in 1786. She delighted to attend the means of grace, and especially the preaching at 5 o'clock in the morning. At an early hour she could be seen wending her way to old John-street preaching-house to hear the word. Though never married, she voluntarily assumed the

care of a number of orphan children, performing for them the duties of a mother as well as she could, while she took the oversight of the household of her nephew, Stephen Dando. Those children who were intrusted to her care she endeavored to train up in the fear of the Lord, as well as to prepare them to become useful and industrious housekeepers. Many years she was deprived of the public means of grace, but she was devotedly pious at home. She took great interest in the works of benevolence, in the Missionary, Tract, and Sabbath-school cause, and assisted them to the extent of her power. She died in great triumph, April 18, 1825, aged seventy-three years.

Time would fail to tell of JOHN SPROSEN, WILLIAM COOPER, and JOHN BLEEKER, old trustees of blessed memory; at a later date of WILLIAM MEAD, who died in triumph, after much suffering, in New-Rochelle; and NATHANIEL JARVIS, who was like Nathaniel whom Jesus saw under the fig-tree. Nor have we space to notice more of the early women of Methodism. Mrs. CROSSFIELD, Mrs. COURTNEY, HANNAH BALDWIN, the blind singer, and Miss JARVIS, afterward the wife of Rev. J B. MATTHIAS, and mother of Rev. J. J. MATTHIAS. She was a precious woman, and has just fallen asleep. It would be a pleasing task to draw the portraits of those women who labored in the Gospel.

We have given but a specimen of the men and women who built up early Methodism in the city of New-York.

The longevity of many of the early Methodists in New-York is worthy of notice. It reminds us of what the Psalmist says: "With long life will I satisfy him, and show him my salvation."

TRUSTEES.

Thomas Webb died in the seventy-fourth year of his age.
William Lupton, in the sixty-ninth year of his age.
John Staples, in the eighty-first year of his age.
John Chave, in the eighty-fifth year of his age.
John Mann, in the seventy-fourth year of his age.
Abraham Russel, in the eighty-eighth year of his age.
Philip I. Arcularius, in the seventy-eighth year of his age.
Paul Hick, in the seventy-third year of his age.
Andrew Mercein, in the seventy-fourth year of his age.
William Mead, in the eightieth year of his age.
Gilbert Coutant, in the eighty-second year of his age.
George Suckley, in the eighty-first year of his age.
Thomas Carpenter, in the sixty-eighth year of his age.
Stephen Dando, in the eighty-sixth year of his age.
Richard Leaycraft, over ninety years of age.

Many of the early women of Methodism lived to a good old age.

Mary Dando died in the seventy-fourth year of her age.
Mrs. Abraham Russel, in the eighty-eighth year of her age.
Mrs. John Staples, in the ninety-first year of her age.
Mrs. Mary Carpenter, in the seventy-fourth year of her age.
Mrs. Matthias, nearly ninety.

CHAPTER LXII.

REVIEW OF THE PAST, CONTEMPLATION OF THE PRESENT.

Statistics of the Growth of New-York City — The Increase of Methodism in New-York — Numbers in Society in 1800 — Numbers in the United States — Character of the early Ministry with which New-York was favored — Variety of Talent — All dead but one — Their last Resting-place — Present State of Methodism in the United States — Number of Traveling Preachers, of Local Preachers, and Members in the Methodist Church, North and South — Great Effects from small Causes — Indebtedness of American Methodism to Local Preachers — The Debt American Methodists owe to Ireland — Conclusion.

THE reader will no doubt rejoice with me, that we have reached the last chapter. When ministers read sermons the hearers are glad when they get to the "last leaf."

There is pleasure in tracing things to their origin, and then their progress onward. We have done so in regard to American Methodism. We have gone back to its cradle, and watched its growth and expansion with joy, and have been ready to exclaim, "It is the Lord's doing, it is marvelous in our eyes!" We will detain you a little longer while we briefly review the past and contrast it with the present, and then will hasten to a conclusion.

The following table exhibits the growth of the city of New-York at different periods:

YEARS.	POPULATION.
1656	1,000
1673	2,500
1696	4,302
1731	8,628
1756	10,381
1773	21,876
1786	23,614
1790	33,131
1800	60,489
1850	515,364

In regard to Methodism in 1800, there were 776 members in New-York, 131 of whom were colored. In the United States there were 287 traveling preachers, besides the local ministry. There were 64,894 members, 13,452 of whom were colored.

At the close of the eighteenth century we pause and review the past. John-street Church had been in existence thirty-two years from the time of its dedication. Amid the perils of the Revolution the church had been preserved, and from its first existence greatly honored of God. The official men were strong, they were pillars in the Church of God. The laity were distinguished for burning zeal, holy ardor, and consistent piety. There were also "honorable women not a few," whose names are in the book of life.

The ministers with whom they were favored were of no ordinary kind. They were apostolic men with

apostolic zeal and apostolic success. They were not afraid of getting into anybody's parish, for they felt that the world was their parish, and the universe their diocese.

The pathetic Embury, the eloquent Webb, the zealous Williams, the excellent Boardman, the able Pilmoor, the holy Asbury and the youthful Wright, the faithful Rankin and the successful Shadford, the "thundering Dickins" and the good John Hagerty, the laborious Morrell and the heavenly-minded Whatcoat, the charming Tunnel and the sweet-spirited Willis, the seraphic Wilson Lee and the devout Green, the powerful M'Claskey and the logical Cooper, the flaming M'Combs and the philosophical Phœbus, the gigantic Beauchamp and the pure Roberts, the meek Garrettson and the untiring Hutchinson, the profound Wells and the noble Sargent, the shrewd Jesse Lee and the faithful Michael Coate, and others we might name, were mighty men of renown, each a host in himself, "valiant for the truth," men who labored in John-street to promote "Christianity in earnest." They were living men, whose lips had been touched with a coal from heaven's altar by a living seraphim. They were ministers who watched for souls as those who expected to give an account.

Take them as a body, a nobler or more able class of ministers could not be found. How highly favored has John-street Church been, to have had such an array

of ministerial talent. What a profound theologian was Dickins; what orators were Willis and Tunnel, Beauchamp and Lee; what logicians were Cooper, Morrell, and others; what mighty men in the pulpit were the preachers we have named. Would not these men have compared favorably with the ministers of other denominations who lived at that period? Were they not all "able ministers of the New Testament?" Were they not "workmen that needed not to be ashamed, rightly dividing the word of truth?" Were they not "epistles known and read of all men?"

"The fathers, where are they, and the prophets, do they live forever?" We have an affecting answer to these thrilling questions, when we remember that, of all this long line of honored ministers who preached the Gospel in John-street Church before the year 1800, only one remains; the rest have "fallen asleep." The venerable and venerated Joshua Wells, of the Baltimore Conference, is the only survivor of all his brethren who labored there previous to the birth of the nineteenth century. The others have fallen sword in hand, and he might exclaim, "And I only am left alone to tell thee." He is now living near Baltimore, full of years and full of honors, waiting most patiently the time of his departure. He is the oldest Methodist preacher in America, having joined the conference in 1789, sixty-eight years ago.

How different the last resting-places of these min-

isters of Jesus. Embury sleeps in a rural burying-ground in Ashgrove, New-York; Webb, his friend and colleague, in Bristol, England; Williams in an untomb ed grave in Virginia; Boardman was buried in Cork, Ireland; Wright in his native land; Rankin in City Road, London, beside Mr. Wesley, where no common dust is sleeping; Dickins and Cooper, in Philadelphia; Wilson Lee in a quiet country churchyard in Maryland; Whatcoat at Dover, Delaware; Tunnel in Tennessee; Willis in Maryland; Francis Asbury, Jesse Lee, and George Roberts in Baltimore; Hickson, Brush, Smith, and Phœbus in New-York; Sargent in Cincinnati; Morrell in his own beloved Elizabethtown; Coate at Burlington, N. J.; and Garrettson at Rhinebeck, on the banks of the beautiful Hudson. Dr. Coke found a grave in the Indian Ocean, where he will slumber till the sea shall give up its dead.

"O death!
They are not thine forever. Lo! above
See them in glory shining. See their brows
With joys eternal beaming; hear their notes
With heavenly music blending; see them drink
From the celestial river, whose clear wave
Dashes in endless music 'gainst the throne
Of the Eternal."

It is an interesting fact, that on the British Minutes of the Twenty-seventh Conference the last circuit named for that year (1770) is No. 50, *America.* The whole continent of America a Methodist circuit!

To give a faint idea of what has been done since Methodism was introduced into the United States, contemplate, for a moment, the following statistics.

We have, at the present time, in the Methodist Episcopal Church, 6,134 traveling preachers, 7,169 local preachers, 709,968 members, and 110,550 probationers. Total, 820,519. The increase this year is as many as there were inhabitants in New-York City when John-street preaching-house was built, namely, 20,000. We have 8,335 churches, valued at over $15,000,000; 2,174 parsonages, worth over $2,000,000. Then look at the statistics of the Methodist Episcopal Church, South. Traveling preachers, effective, 2,078; superannuated, 151; local preachers, 4,628; members, probationers and all, 611,135. Let us unite them.

Traveling Preachers in the Methodist Episcopal Church.	6,134
In the Methodist Episcopal Church, South	2,229
Total	8,463
Local Preachers in the Methodist Episcopal Church ...	7,169
Local Preachers in the Methodist Episcopal Church, South	4,628
Total.....	11,797

Think of nearly twelve thousand local preachers? Could Embury, and Strawbridge, and Webb, rise from the dead, with what peculiar emotions would they look upon this noble army of men who are their genuine successors, preaching for nothing and find ing themselves.

Then look at the membership:

Methodist Episcopal Church.....	800,327
Methodist Episcopal Church, South.... ..	621,135
Total	1,421,462

What would those who heard the first sermon preached to six persons by Philip Embury, in his own hired house, or that met in the "Rigging Loft," think if they could look upon this million and a half of Methodists?

We see what mighty results proceed from small causes. The great work can be traced back to the influence of one solitary woman. Mrs. Barbara Hick was the moving cause. We also see how American Methodism is indebted to *local preachers*. They were pioneers in this blessed work. They are still useful and honored. The son of an old German local preacher has just been inaugurated Mayor of the city of New-York. We also learn our obligation to Ireland. To her we are indebted for Philip Embury and Robert Strawbridge. The first laid the foundation of Methodism in New-York, the other in Maryland.

"How different," says Doctor James Dixon, speaking of the origin of American Methodism, "this commencement to any other religious formations in this country! When the pilgrim fathers sailed in the 'Mayflower' they constituted a Church, an ecclesiastical state. They were eminent Christians, with real greatness of heart and mind. When William

Penn tock possession of Pennsylvania in the name of Quakerism, this was the case also. Methodism began in America in a perfectly different manner. Its first disciples had no name, no rank, no means, no scholarship, no power, no human credentials. It was introduced by a few poor, unknown, and unnoticed emigrants. What, then, gave Methodism its force, its momentum? Unquestionably the truth and Spirit of God in the first degree; but then it was truth unembarrassed, unsystematized; truth in its simplicity.

"The Methodist Church cannot count back to a Peter or a Paul, like the pretense of Rome; nor can they reckon on great traditional or historical characters as coming from afar to plant the Gospel on these shores. The period will allow of no mystery; no strange missionary, as Patrick in Ireland, can ever be palmed on public credulity as the agent of the work. It is not, it cannot be lost in the dim distance of a remote antiquity. The curious can never dispute about the origin of the movement. Philip Embury, Robert Strawbridge, Captain Webb, and the 'mother in Israel' already named, instrumentally laid the foundation of one of the most numerous, well-governed, pious, and useful Protestant Churches in the world, and the powerlessness of the instruments must lead all to acknowledge, '*This is, indeed, the finger of God.*'"

APPENDIX.

NAMES OF MINISTERS WHO PREACHED IN WESLEY CHAPEL FROM ITS ORIGIN TO THE YEAR 1800.

NAMES.	YEAR.	REMARKS.	AGE.
Philip Embury	1768	Died in 1775.	45
Thomas Webb	1768	Died Dec. 20, 1796.	73
Robert Williams	1769	Died Sept. 26, 1775.	
Richard Boardman	1769	Died Oct. 4, 1782.	44
Joseph Pilmoor	1770	Withdrew 1774.	
Francis Asbury	1771	Died March 21, 1816.	70
Richard Wright	1772	Withdrew 1777.	
Thomas Rankin	1773	Died May 17, 1810.	74
George Shadford	1774	Died March 11, 1816.	78
James Dempster	1775	Withdrew 1775.	
Daniel Ruff	1776	Located 1781.	
John Mann	1777	Died in 1817.	74
Samuel Spraggs	1778		
" "	1779		
" "	1780		
" "	1781		
" "	1782		
John Dickins	1783		
" "	1784		
John Hagerty	1785	Died Sept. 4, 1823.	76
John Tunnel, Elder	1786	Died July, 1790.	
John Dickins	1786		
" "	1787		
Woolman Hickson	1787	Died in 1788.	
Henry Willis, Elder	1788	Died in 1808.	
John Dickins	1788	Died in 1798.	51
Freeborn Garrettson	1788		
F. Garrettson, Pres'ng Elder	1789	Died Sept. 26, 1827.	75
Robert Cloud	1789		
John Merrick	1789	Located in 1797.	
William Phœbus	1789	Died in 1831.	78
Thomas Morrell, Elder	1790		
Robert Cloud	1790		
William Jessop	1790	Died in 1795.	
Robert Cloud, Elder	1791	Located in 1812.	

NAMES.	YEAR.	REMARKS.	AGE.
Richard Whatcoat	1791	Died in 1806.	71
Thomas Morrell	1791		
James Man	1791		
Thomas Morrell	1792		
Lemuel Green	1792	Died in 1831.	81
George Strebeck.....	1792	Withdrew.	
Jacob Brush, Elder.....	1793	Died in 1795.	32
Thos. Morrell (health fails)...	1793	Died in 1837.	91
Daniel Smith and	1793	Died in 1814.	
Ev. Rogers supply the place	1793		
Ezekiel Cooper	1794	Died Feb. 21, 1847.	84
Lawrence M'Combs	1794	Died in 1836.	66
Wilson Lee	1795	Died in 1804.	44
John Clark	1795	Withdrew 1794.	
George Roberts	1796		
Andrew Nichols	1796	Located in 1801.	
George Roberts	1797		
Joshua Wells	1797		
William Beauchamp	1797	Died in 1824.	53
Joshua Wells	1798	Still living.	
George Roberts	1798	Located 1806.	
C. Stebbins	1798	Withdrew in 1805.	
John M'Claskey	1799		
Thomas Sargent.....	1799	Died in 1833.	57
Michael Coate	1799	Died Aug. 1, 1814.	48
John M'Claskey	1800	Died Sept. 2, 1814.	69
Jesse Lee.....	1800	Died in 1816.	58
Sylvester Hutchinson.....	1800	Located in 1806.	

TRUSTEES OF JOHN-STREET PREACHING-HOUSE.

The Original Trustees of John-street Preaching-House before the Arrival of Mr. Boardman, 1768.

PHILIP EMBURY, RICHARD SAUSE, THOMAS TAYLOR,
WILLIAM LUPTON, HENRY NEWTON, THOMAS WEBB.
CHARLES WHITE, PAUL HICK,

The First after Mr. Boardman's Arrival, 1769.

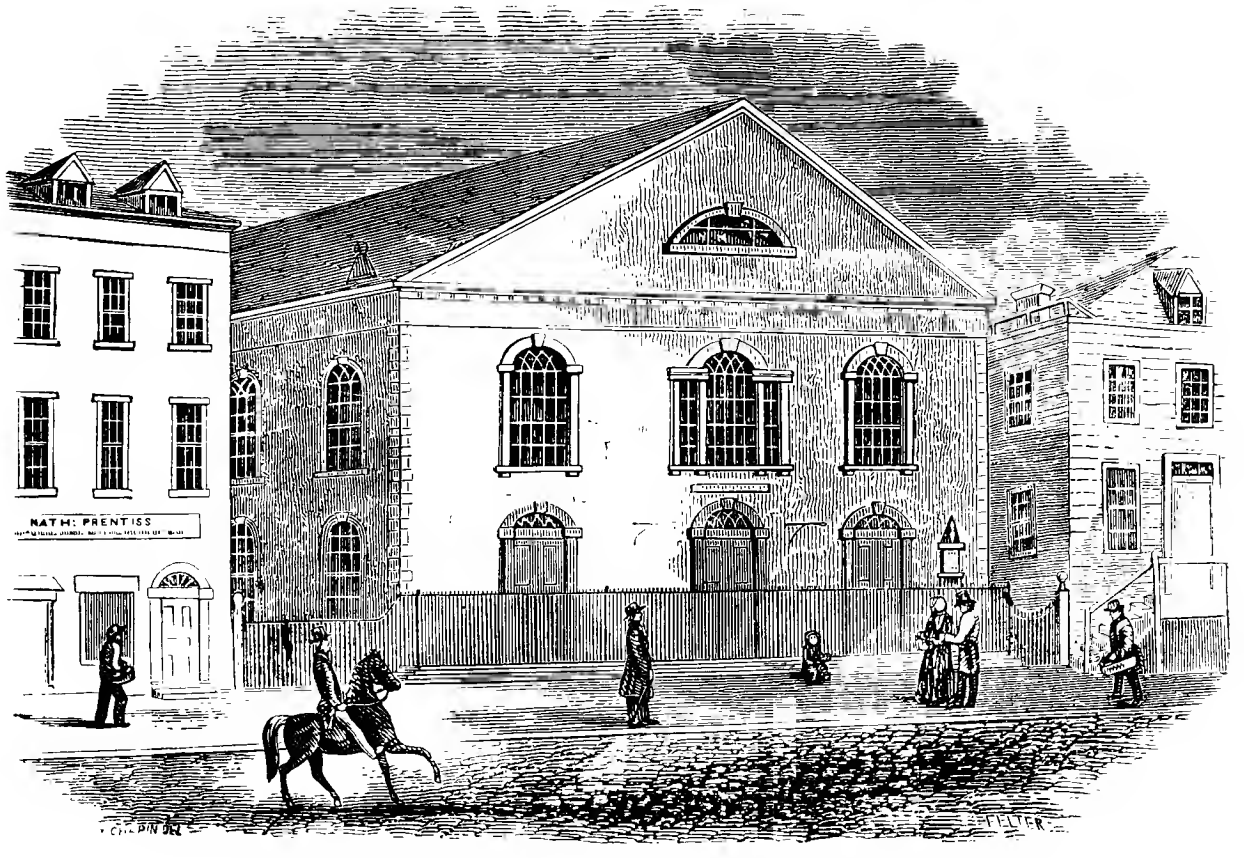
RICHARD BOARDMAN, JOHN SOUTHWELL, HENRY NEWTON,
JOSEPH PILMOOR, WILLIAM LUPTON, CHARLES WHITE,
THOMAS WEBB, JAMES JARVIS, RICHARD SAUSE.

At the First Election, as some of the Trustees had removed, the following were added:

JOHN MANN, SAMUEL SELBY, STEPHEN SANDS,
JOHN STAPLES, DAVID JOHNSON, WILLIAM ELSSENWORTH.

Added in 1782.

PHILIP MARCHINGTON.



SECOND JOHN STREET CHURCH.

Appointed Sept. 16, 1783.

ABRAHAM RUSSELL, PETER M'CLAIN.

Trustees and Stewards.

1786.
JOHN BLEEKER,
JOHN CHAVE,
LOUIS FAUGERS,
PAUL HICK.

1791.
SAMUEL STILLWELL.

1792.
JOHN SPROSEN.

1795.
WILLIAM COOPER,
PHILIP I. ARCULARIUS,
THOMAS CARPENTER,
ISRAEL DISOSWAY,
ANDREW MERCEIN.

1797.
JOHN I. BROWER,
WILLIAM MEAD,
GILBERT COUTANT,
GEORGE SUCKLEY.

Afterward.
JOSEPH SMITH,
GEORGE TAYLOR, JR.
JOHN WESTFIELD,
JAMES DONALDSON,
STEPHEN DANDO.

THE SECOND METHODIST CHURCH IN JOHN-STREET.

EIGHTEEN HUNDRED AND SEVENTEEN was a memorable year in the history of old John-street preaching-house. The time-honored, earth-honored, and heaven-honored old Wesley Chapel that few on earth now remember, that multitudes in heaven can never forget, for it was their spiritual birth-place, was numbered among the things that were.

The old house was torn down, and the timbers were used in the erection of a small house of worship at what was called the "Two Mile Stone."

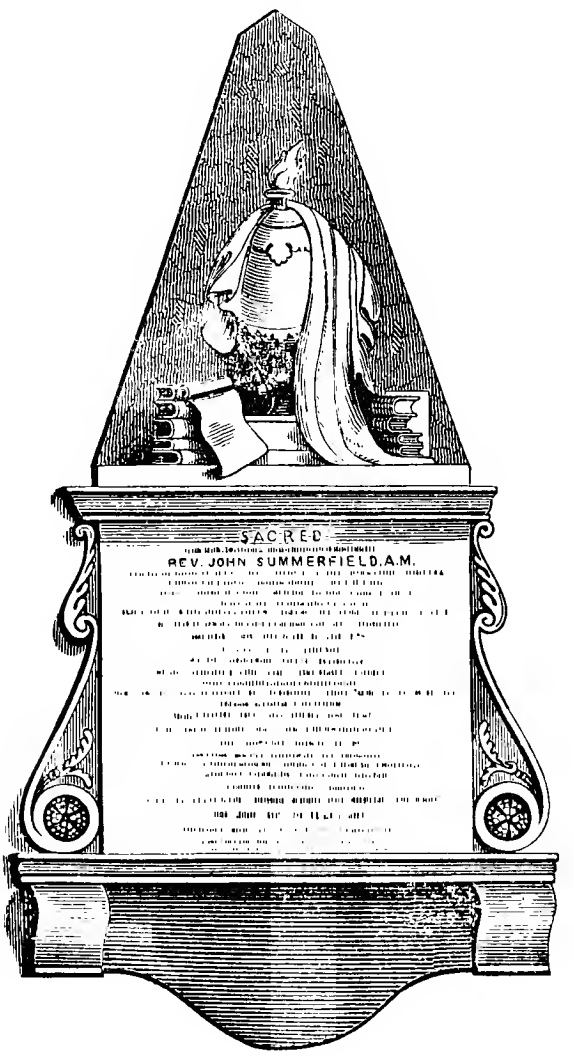
On the 13th of May, 1817, the old walls were demolished in the presence of quite an audience, after the Rev. Daniel Ostrander had made an appropriate address on the occasion. The foundation of a new edifice was laid, and a noble structure, more adapted to the wants of the city, was erected thereon.

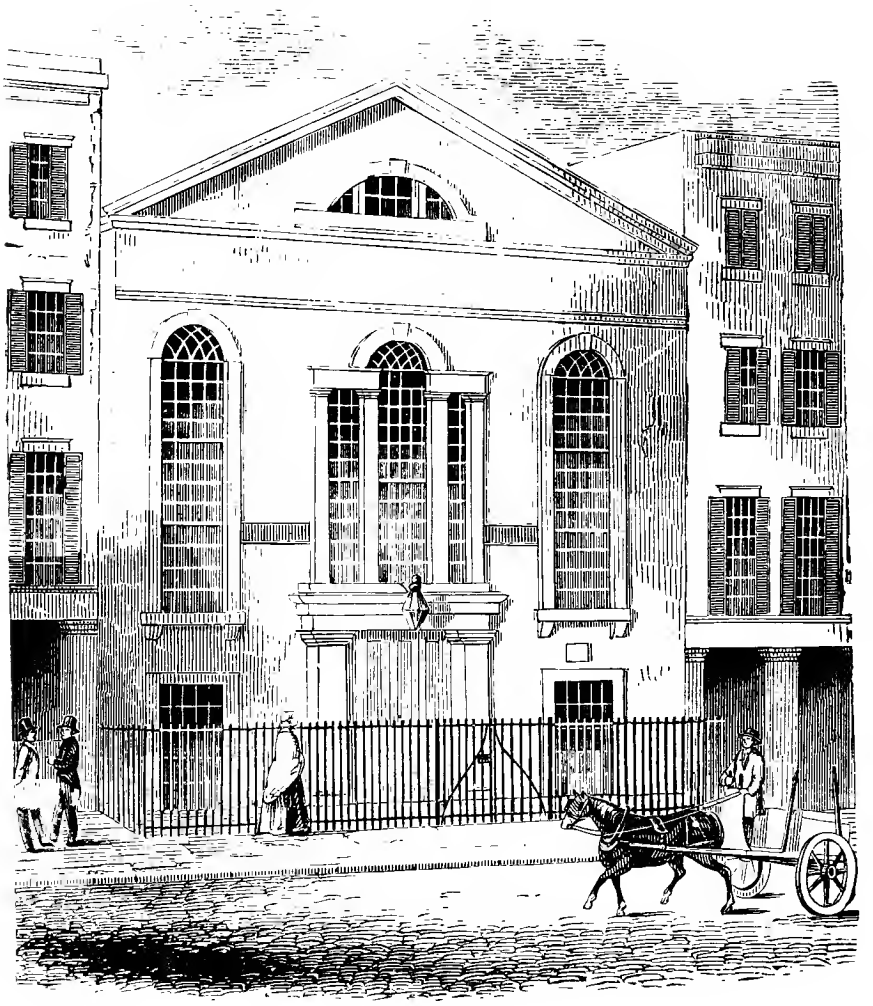
I presume some such a scene took place as that described by Ezra. "And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chiefs of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy." These words I heard Rev. D. Ostrander use for his half century sermon in Allen-street Church in 1842.

On the first Sabbath of the new year, January 4, 1818, the new and beautiful house was dedicated to the worship of the great Head of the Church. The Rev. Nathan Bangs, Samuel Merwin, and Joshua Soule, now Bishop of the Methodist Episcopal Church, South, preached on that day. The dedicatory ser-

mon was preached from "The Lord hath done great things for us, whereof we are glad." It was a history of the rise and progress of Methodism in the United States. They were said to be sermons of great eloquence and power. The three sermons were afterward published.

"The new church was one of the most commodious and beautiful in the city, and served as a model for many throughout the country. Its walls were of granite, partly built from the materials of the old chapel, and the dimensions were sixty-two by eighty-seven feet. The cost was about $30,000." John Summerfield preached his first sermon in this house of worship, electrifying the people by his eloquence. His funeral sermon was preached in this church, and a monument was erected in the front of the building by the Young Men's Missionary Society. In the third church edifice there is a beautiful cenotaph erected in honor of his memory.





THIRD JOHN STREET CHURCH.

THE THIRD METHODIST EPISCOPAL CHURCH IN JOHN-STREET.

THIS edifice was dedicated to the service of God by the venerated Bishop Hedding, April 27, 1841. Dr. Samuel Luckey read the Scriptures, Dr. Bangs prayed, and the bishop preached a very appropriate sermon from the following text: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad." 1 Thess. i, 8. I cannot forbear inserting the late Dr. Bond's description of the sermon and the occasion in the Christian Advocate of May 5, 1841:

"The choice of a minister for the occasion could not, in our humble opinion, have fallen on a more suitable person. His 'venerated mother,' as the bishop told us in the course of his remarks, 'was awakened under the preaching of Benjamin Abbott, one of the pioneers of Methodism in these northern parts.' Bishop Hedding himself was brought to a knowledge of the truth by the ministry of the Methodists, and, with seventeen other young men, had consecrated himself and all his powers to the service of God, in the first Methodist church in the New World, and near the spot where he then stood. For forty years he had done the duties of an itinerant minister. He had witnessed the progress of the work of God in New-England and the Canadas, in the West and among the aborigines in the South, and among the slaves, and in nearly all the states of the Union.

"In the introductory part of his discourse the bishop gave a beautiful exposition of his text, in connection with St. Luke's account, in the Acts of the Apostles, of the labors of St. Paul and his colleagues, and of the introduction of the Gospel into Greece, and especially of its success among the Thessalonians, and of their instrumentality in spreading it abroad. Thessalonica was one of the principal seaports of ancient Greece—a great commercial city; and being advantageously situated for trade, had an extensive connection with other cities in that part of the world. It was one of the first cities in Europe that received the Gospel, and on account of its maritime and commercial character, was more instrumental in spreading it abroad than any other city. In the course of his sermon the bishop showed, in a very lucid manner, that the word of the Lord was the great instrument employed by the Divine Being in the salvation of souls. After this point had been very ably demonstrated, the bishop took a view of the manner in which that word had been, and still continues to be spread abroad in every place. The first apostles were greatly instrumental in this good work, but they were not the only instruments: the merchants and private Christians did much in spreading it. When persons from the distant cities and country places came to Thessalonica to trade, or to make a visit, and stay a day, or a night, or so, in the place, the Christian merchants and citizens would tell them of the work of the Lord among them; they would invite them to hear

the apostles, to attend their meetings, and to behold the wonderful works of God among their fellow-citizens. These foreigners and visitors, becoming convinced of the truth, would carry the news home with them; would probably invite the apostles to make them a visit also; or when the merchants went abroad to collect their bills, or the citizens went to visit their relatives in distant places, they would carry the good word of God with them. It was thus that 'the word of the Lord sounded out from them, not only in Macedonia and Achaia, but also in every place their faith to Godward was spread abroad.'

"In many particulars there was a striking similarity between the case of the citizens of Thessalonica and that of the people of New-York. While the apostles were laboring in Asia Minor, a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him, saying, 'Come over into Macedonia and help us.' This was the introduction of the Gospel into Europe; and similar was the introduction of Methodism, by means of itinerant preaching, in this country. A call went over the great waters, saying to Mr. Wesley, 'Come over and help us,' or send us help. The venerable Asbury, ('in labors more like the Apostle Paul,' said the bishop, 'than any other man I ever knew,') and others heard that call and came to our help. A church was erected on this very spot, Mr. Wesley aiding in its erection by a donation of fifty pounds sterling. Thus the Gospel, by means of itinerant ministers, was planted on these shores, and from this place 'sounded out the word of the Lord to the South and to the North, to the East and to the West.'

"In the progress of his discourse the bishop related many pleasing incidents from his own personal history and observation, and all illustrative of the doctrine contained in the text. A more appropriate text for such an occasion, and a more happy method of illustration, we seldom or ever heard. The effect was fine. A liberal spirit, in support of that cause which had been so greatly blessed, pervaded the assembly. The congregation was not large, but there were present of the first, second, and third generations of Methodists, and some who had worshiped in the first and in the second house, which stood where this now stands, who gave of that in which God had prospered them toward the liquidation of the debt incurred by the present building. We are glad to see a root of primitive Methodism, still vigorous and growing, in the very spot where the first scion was planted on these western shores. John-street Church, in a certain sense, is the 'mother of us all,' and we love to pay her the respect which is due to her piety and zeal."

His biographer, Dr. Clark, says: "Many things contributed to make this occasion exceedingly interesting to the bishop. He (that is, the bishop) said, 'It was the third church built on that ground. It was the spot on which was erected *the first Methodist church in America.* The first church erected upon this spot was the one in which, nearly forty years before, I was admitted into the itinerant connection.'" The bishop's text, sermon, and his declaration show that he knew nothing of the claim of priority of Methodism in Maryland.

CORPORATE SEAL.

THIS is a fac-simile of the corporate seal of the Methodist Episcopal Church in New York City. It is the original seal, and bears the marks of age, and has been in use since the organization of the Methodist Episcopal Church in New York, which took place soon after the famous Christmas Conference in Baltimore, when the Methodist Episcopal Church in the United States was organized.

It was used in sealing the documents in the purchase of the site for the Second (now Forsyth Street) Methodist Episcopal Church, in 1789.

It is now in the possession of the trustees of the Methodist Episcopal Church in Eighteenth Street; that now being the corporate Methodist Episcopal Church in New York.

FATHER BOEHM AND THE OLD LOG MEETING-HOUSE.

THE following letter from Father Boehm will explain itself:

"RICHMOND, STATEN ISLAND, N. Y., *Nov.* 13, 1857.

"MY DEAR BROTHER WAKELEY—You inquire, as I am one of the few men of olden times that remain, 'What were the views entertained in the early days of Methodism, in regard to the priority of Methodism in America, whether in Maryland or New-York?' I will answer your inquiry as well as I can. I am now in my eighty-third year. I heard Robert Strawbridge preach at my father's house, in Lancaster County, Penn., in 1779. I entered the traveling connection in 1801, and my first field of labor was in Maryland.

"I traveled with Bishop Asbury for five years, from 1808 to 1813. During that time I was with Bishop Asbury through Maryland several times, and at Pipe Creek. I also saw the old Log Meeting-House in 1808, which had been converted into a barn; and though traveling through Maryland so frequently, and conversing with the old preachers and the members of the Church, I never heard any claim that Methodism in Maryland was earlier than in New-York: no one ever hinted it in my presence. Furthermore, it was universally admitted that Methodism in New-York had the priority.

"No one, at that early day, claimed that the Log Meeting-House in Maryland was erected first; but it was universally acknowledged, as far as I know, that Wesley Chapel, in New-York, was the first Methodist house of worship built in America.

"The claim set up in Maryland, as to priority in the introduction of Methodism, *was all new to me till very recently; I never heard of it until within a short time.* It greatly surprised me; for, if true, I wondered that so many years should pass away, and I have such good opportunities in my earlier days for learning the facts, and never hear a word said concerning it.

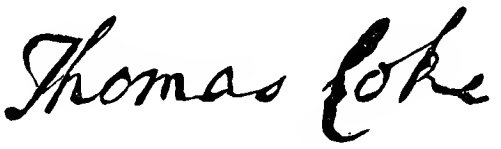
"HENRY BOEHM."

FAC-SIMILES OF SIGNATURES

OF THE

MINISTERS AND LAYMEN CONNECTED WITH THE EARLY HISTORY OF THE JOHN-STREET CHURCH.

London, Feb. 4, 1790.



July 6, 1789.

MINISTERS WHO PREACHED IN NEW-YORK IN THEIR ORDER FROM 1768 TO 1800, AS THEIR SIGNATURES COULD BE OBTAINED.

September 16, 1769.

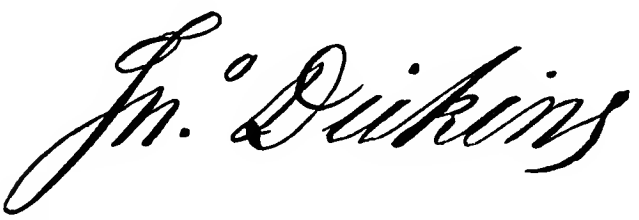
January 17, 1771.

October 1, 1769.

January 17, 1771.

Wesley Chapel, 1771.

Written May 3, 1782.

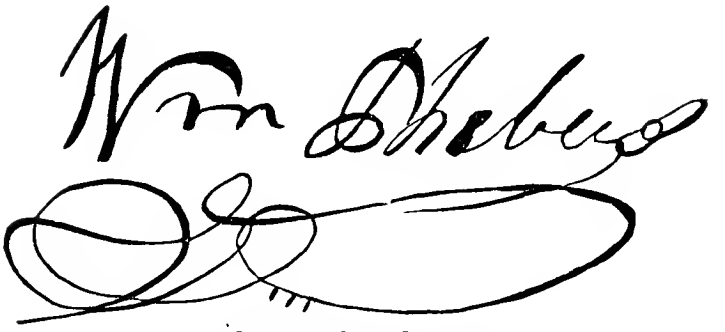


First Book-steward. First stationed in Wesley Chapel in 1788.

Wesley Chapel, 1785.

1789. First Presiding Elder of New-York District.

Wesley Chapel, 1789.



Wesley Chapel, 1789.

Wesley Chapel, 1790.

New-York, 1791.

1791.

New-York, 1793.

1794.

1797.

1796.

1797.

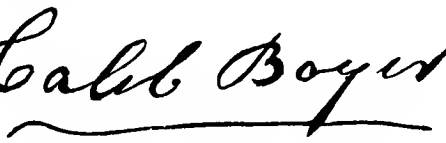
1799.

1799.

1799.

1800.

SIGNATURES OF THREE OTHER PREACHERS.



Written December 11, 1792.

Written 1794.

1800.

SIGNATURES OF THE EARLY TRUSTEES AND STEWARDS.

1768.

1768.

1768.

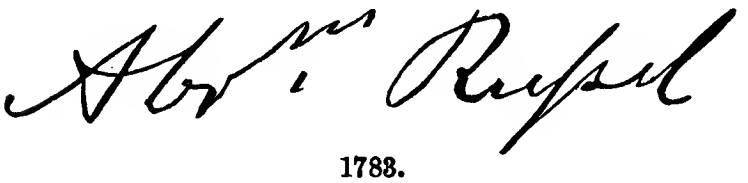
1768.

1768.

Written September 29, 1769.

1774.

January 9, 1776.



1783.

October 20, 1796.

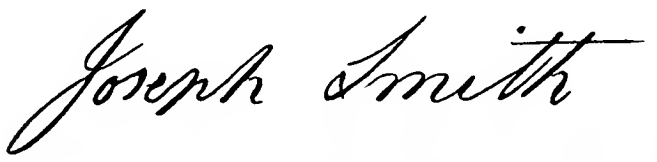
1795.

1795.

1795.

1795.

October 20, 1796.



1810.

Written January 24, 1845, aged 80.

Written January 22, 1845, aged 79.

MAKE ROOM, YE ANGEL THRONG!

IN MEMORY OF REV. J. B. WAKELEY, D.D., DIED APRIL 27, 1875.

Make room, ye angel throng!
A servant at the gates,
A child of sunshine and of song
The Master's call awaits.

No alien from the throne,
No stranger to your King;
A veteran with his armor on:
Let heaven with praises ring.

Laden with goodly spoil,
No lingering on the way;
Fresh from the conflict and the toil,
He comes to endless day.

Strike high your glad refrain!
You can not strike a note,
Nor sweep upon your harps a strain
Which he remembers not.

Speak in your native tongue,
Your speech will not surprise!
For long his cultured soul has known
The language of the skies.

Who, faithful unto death,
Obedient lays him down,
But changes, at his parting breath,
His armor for his crown.

Then take him to your trust,
The faithful and the tried;
The ways of God are right and just,
Let man be satisfied.

—*F. Bottome, D.D.*

MEMOIR OF J. B. WAKELEY, D.D.

BY REV. WILLIAM E. KETCHAM.

"There stands
The legate of the skies! His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him in strains as sweet
As angels use, the Gospel whispers peace."—*Cowper.*

Joseph B. Wakeley was born in Danbury, Conn., February 18, 1809. His father was a native of Trumbull, in the same State, and married the daughter of Samuel Cooke, and granddaughter of Dr. Samuel Dickinson, a physician of considerable eminence in those days.

Mr. Wakeley, Sr., was by trade a hatter. In person, he was a fine specimen of a man, tall, muscular, and well-proportioned, his figure possessing the beauty and grace of the sculptor's *beau ideal.* He had a tendency to military life, and during the war of 1812 enlisted a company of soldiers and went with them to New London, where he remained till about the time peace was proclaimed. He was a man of excellent sense. His mind was well stored by reading, and he possessed an exhaustless fund of anecdote, which made him the life of any company into which he fell. It may be added that he was noted for kindness of heart, and was emphatically "given to hospitality." His wife, the mother of Joseph, the subject of this sketch, was a little, lithe woman, all motion, all nerve, all neatness, who by her restless industry would accomplish as much as two or three ordinary people. Both parents were professors of religion.

Of their three sons, Joseph was the second. He showed at a very early age a powerful memory and a desire to learn, which

induced his father to resolve to give him a liberal education. Mr. Wakeley was ambitious to make his son an orator; and he often would spend an evening in conversing with him upon the subject of eloquence, criticising the performances of the public speakers whom they had heard, and teaching him how to modulate his voice, and make appropriate gestures. These fireside lessons were of great benefit to young Wakeley; and, in fact, he grew as ambitious to excel as his father could desire. One of his oratorical performances was rather amusing. He had driven the cows to pasture, and having put up the bars, he proceeded to address a few remarks to the *fence posts*, no doubt to the great astonishment of the cows. But just as he was fairly launched in his speech, one of the neighbors who had crept up to listen, interrupted him with a shout of laughter, thereby breaking the thread of his discourse and throwing him into utter confusion. He never met the man afterwards without hearing some sly allusion to that notable performance.

Joseph attended the district school of his native town, then taught by Mr. Henry Whittlesey, where he showed great facility in learning whatever was assigned him, securing, with scarce an effort, the various rewards by which the teacher sought to stir up his youthful disciples. For very many years his old teacher remembered him distinctly, and often referred to the long lessons which Joseph used to recite so rapidly and correctly,—lessons indeed, which soon grew to be so long that there was no time to hear them in the regular school hours, and he, therefore, used to spend two or three evenings in the week at his teacher's residence, reciting what he had learned. Joseph remained as fond of declamation as ever, and could speak, as his instructor often declared, "in a manner that would have reflected honor upon the most experienced orator." The curly-headed, rosy-cheeked boy of a dozen years, must have made a strong impression, to be remembered so distinctly after the lapse of many years.

Mr. Wakeley and his wife were connected with the Congregational Church in Danbury, at that time under the pastoral care of the Rev. Mr. Andrews. A Sabbath-school, then rather a

new thing, had been established, in which Mr. Wakeley was a teacher, and his children attendants. Joseph's teacher gave him one Sabbath a copy of a small book called "Little Henry and his Bearer," by Mrs. Sherwood. He read it attentively and it made a powerful impression upon his mind. He wept over the volume, as he read, and resolved to be of those who seek the Lord early.

Joseph afterwards attended the Academy at Fairfield, under the tuition of the Rev. Mr. Belden, where he was noted for his rapid acquisition of knowledge and his talent for declamation. The first time his teacher heard him declaim, he openly expressed his surprise at his skill. A debating society among the young furnished him with additional opportunities to practise his favorite exercise. After one term at Fairfield, young Wakeley attended for a like time the Seabury Academy, at Stamford. These imperfect educational advantages were all that fell to his lot; and our ambitious boy was compelled to have recourse to other means of mental cultivation; the collegiate scheme having been abandoned by his father, on account of reverses in business. Joseph applied himself to reading, and thus stored his mind with much useful knowledge. He was still as fond of oratory as ever, and to gratify his taste, used often to attend court, and witness the battles of the advocates. There were giants in those days at the Connecticut bars,—mighty men, men of renown. Roger Minot Sherman, Esq., was in the full tide of his glory; and there were Samuel Sherwood, Esq., Clark Bissell, Esq., and others. Many hours young Wakeley spent in the court house, listening to their eloquence, and trying to detect the elements of their strength, and the modes in which they wrought their wonders. For the same reason, he was accustomed to go to hear all the ministers within his reach, no matter of what denomination. The voice, the eye, the expression of the countenance, the position and the gestures, —these were the things which he studied deeply, probably attending more to them at that time than to argument and orthodoxy.

The destruction of his hope of a collegiate education was a sore disappointment, and Joseph, for a season, was unsettled

in his plans of life. He had a desire to go to sea, and yearned to gratify it. His mind was full of the poetry of the sea, and he was impatient to see the "wonders of the great deep." He shipped as a sort of cabin boy on board a vessel bound to Liverpool from New York. One important part of his duty, he found, was to serve out the grog to the tars thrice a day. This with some real or imaginary insult from a dignitary on board so disgusted him that he left the ship, before she left port, dispensing with the ceremony of bidding the captain a formal adieu, and went to one of the sailor boarding-houses in Water Street, New York. The keeper of this establishment was one of that class of men to whom the sailors give the expressive name of "land sharks." He, in a moment, understood young Wakeley's case, and promised to get him a berth that would suit him, as he would not relinquish sea-going projects. In due season, Joseph was told by him that he had secured him a place on board the fine brig "Florida," bound to St. Mary's, and in proof of the fact gave him about a third part of the money received from the captain as advance pay for one month, claiming the lion's share for his services.

Our young sailor went on board of his vessel, and there found, to his great astonishment, that he had been described as well acquainted with the duties of a seaman; and moreover, having been represented as a first-rate *cook*, had been shipped in that capacity. The captain soon discovered that he was no cook and knew no more of the duty of a common sailor than he did of cookery, and Joseph was placed before the mast and ranked in the ship's papers as a "boy." On the third or fourth day out the "Florida" encountered a storm which rent her sails, drove her from her course, and well-nigh wrecked her. The water poured into the hold from the opening seams, the waves swept the deck; and the crew, at last, lashing the helm, went below, leaving their vessel at the mercy of the winds and waves. After some days, the storm abated, and the mariners were able to steer their shattered bark into Chesapeake Bay, where they entered a harbor and essayed to make repairs. By this time the poetry of the sea had all melted into thin air, and Joseph seized the first opportunity to leave for home by the overland

route, resolved to have nothing more to do with the ocean, however sublime it might be.

Satisfied with his experience of the sea, Joseph decided to learn the hatting business, and was accordingly bound by his father as apprentice to serve till he was twenty-one years of age, receiving, meanwhile, his board and $25 a year. He was now in his sixteenth year. Soon after this, in December, 1825, his father died, leaving him at a period of life when, more than any other, young men need a father's counsel and care. Deprived thus of his paternal guide he sought aid in religion, making his Heavenly Father the guide of his youth, and uniting with the Methodist Episcopal Church.

In the family of his employer he was treated with great kindness; and from that time onward he was to them as a son beloved. After the attainment of his majority, Mr. Wakeley for a time worked at his trade as a journeyman, and finally commenced business for himself. We have been thus minute in our sketch of Dr. Wakeley's early life, because, to the reflecting mind, it conveys some very significant lessons. The father's anxiety to rouse his son to intellectual energy and effort at a very early age, the son's ready adoption of his father's sentiments, his steady efforts to improve his mind, his integrity and faithfulness to his employer, which made him as a son; these are "footprints in the sands of time," upon which other apprentices, when the hours seem dark and friends few, may look and "take heart again."

In July, 1831, he was married, at Sing Sing, N. Y., to Miss Jane McCord, a young lady of worth and intelligence, to whom Dr. Wakeley ever deemed himself in no small degree indebted for the usefulness and success of after life. Mrs. Wakeley is still living, 1889, in advanced years, burdened with affliction, but in joyous hope of the better years beyond.

For some years, Dr. Wakeley had been impressed with the conviction that Providence designed him for something beyond mere handicraft employments, and it was evident to those who knew him, that he possessed talents which ought not thus to be buried. The authorities of the Church had their attention called to him; and in January, 1833, he was duly licensed as a

"local" or lay preacher. In May, of the same year, he was received into the New York Conference, and appointed to preach on Salisbury Circuit. His field of labor included a portion of three States, New York, Connecticut and Massachusetts. He sometimes preached in all three States on the same Sabbath, and to go the round of his preaching places involved about eighty miles' travel. In person he was, at that time, slender and pale, and the people called him "the boy preacher." One man whom he met could not be induced to believe that he was really the junior pastor, "No, sir," said he, "if I was going into the woods to shoot Methodist dominies, I would never fire at *you!*" Though twenty-four years of age, his appearance was such as to cause him to be thought much younger. Among the rest of his casual hearers, a Quaker physician went to hear him, and being asked how he liked the preacher, "Oh, he is a pretty smart young man," said he, "but I really think he would have done better if he had tarried at Jericho till his beard grew." Wakeley, however, was well received, and was listened to with great attention, and his labors were not in vain.

After travelling two years as a lay preacher, he was ordained a deacon in May, 1835, by the lamented Bishop Emory, who, six months afterward, was thrown from his carriage and killed. In May, 1837, he was ordained an Elder by the Apostolic Bishop Hedding in the Allen Street Church, New York. He pursued with great assiduity the course of literary and theological study assigned by the laws of the Church to all whom it invests with the full ministerial office. This course of study is by no means superficial, and he who masters the authors here set before him, and, at the same time, improves his talents as a dispenser of the Word, and shows himself a faithful pastor, becomes, in fact, an educated man, and is prepared to go on and make "full proof of his ministry."

Mr. Wakeley passed through the wise discipline of travelling upon circuits in rural districts, and coming in contact with many varieties of human nature, and his profiting was apparent to all. The thin, pale young man began to look more robust, and even to give promise of the smooth rotundity which

crowned his riper years; and his pulpit labors gathered a directness and a force which he would have been less liable to acquire under different circumstances. These labors among the hills laid the foundation for more extensive usefulness. He went forth "bearing precious seed"; he returned with joy, "bringing his sheaves with him."

He preached successively at Lee, Mass., Canaan, Conn., Stockport and Claverack, N.Y., and Delhi in Delaware County, N. Y. Delhi, the county town, at that time contained no Methodist Church edifice, and Mr. Wakeley was accustomed to preach in the Court House. Though he yet had something of the "boy preacher" in his appearance, his ministrations were well received by his people, and attracted the attention of men of intelligence connected with other societies. On the death of the lamented President Harrison, a public meeting was held, and it was resolved to have a funeral discourse delivered in testimony of their participation in the nation's sorrow. The committee, of whom Gen. Erastus Root was chairman, invited Mr. Wakeley to pronounce the oration, which he accordingly did, in the Presbyterian Church, to the great satisfaction of his auditors. While Mr. Wakeley was employed on this circuit, he originated the plan and laid the foundation for erecting neat churches at Delhi and at Walton, which were completed. He became extensively known in Delaware County, and was often sent for from considerable distances to attend funerals and solemnize marriages. Mr. Wakeley was always in great demand on such occasions, and this fact is a correct index to his genial character. He made friends on all sides during his sojourn in Delaware County. Gen. Root, whom we have already mentioned, was very partial to him, often was found among his hearers, and often, in despite of some points in which they did not agree, entertained him at his home.

They tell an amusing anecdote of the General, who was distinguished for his shrewdness. Mr. Wakeley had an uncle in Chenango County, Judge Wakeley, one of the leading politicians of the region, and for eight years a member of the State Legislature, at the time that the General belonged to the same body. The Judge had but one eye, having lost the other in

his boyhood. Receiving a visit from his nephew, and learning the place of his residence, he sent his regards to Gen. Root. When they were presented the General was much pleased. "Is Judge Wakeley of Chenango your uncle?" asked he, "I am glad to hear from him, he was a pure politician. He always *had an eye single to his country's glory.*"

His term of service, two years, at Delhi having expired, he was appointed pastor of the Seventh Street Church, New York City. This was quite a change, from the mountains of the Delaware to the sea-board, and from the scattered homes of the husbandman to the crowded city. To him this was an unexpected movement, and others regarded it as rather a difficult one. The "down-town" exodus had not yet begun seriously to affect the churches in the lower part of the city, and the up-town congregations were generally small, Seventh Street being at that date an up-town church. In Mr. Wakeley's new charge, the members were few in number, and the society were embarrassed by a heavy debt upon their church property. But a brighter day dawned upon them; the congregation and the membership increased, and the enterprise was crowned with success. Never did a pastor manifest more interest in his people; never was a pastor more beloved by his flock; and his two years' residence there was one of those sunny spots in a minister's life upon which memory loves to dwell. One dark cloud alone dimmed the brightness of his sky; he lost his mother, to whom he was most tenderly attached. She died in the fifty-sixth year of her age.

The next year he was appointed to Birmingham, Conn., where he labored very acceptably. When his term of service expired, and he was called upon to leave his people, the parting was painful to both.

At the meeting of the Conference, in June, 1844, Mr. Wakeley was unexpectedly transferred to the New Jersey Conference, and stationed in Trenton. The society here was one of the oldest and largest in the State; there was but one church then where the denomination have many at the present time. In addition to his ordinary duties as a pastor, he was one of the chaplains to the Legislature, and also preached at

stated intervals in the State Prison. To preach in the prison was to those unaccustomed to it a novel and somewhat awkward business. There was a small table placed in the rotunda for the accommodation of the one officiating, and the congregation were in their cells, on the sides of two long galleries which extend some three hundred feet from the central point, making an acute angle with each other. Not a prisoner could be seen, though they might all be listening attentively at the little apertures in the cell doors. To preach at rows of pigeon-holes, and imagine a congregation required some powers of fancy. Mr. Wakeley often related an amusing occurrence which took place while he was preaching to the prisoners one Sabbath afternoon. In the midst of his sermon, an insane man in one of the cells took it into his head to create a fearful uproar and clatter. The keeper, who with a few "outsiders" had come to hear the sermon, and was sitting behind the speaker, went to the cell of the crazy man, and sought to quiet him down, saying to him in a whisper that he must not be noisy, as a minister was preaching. "Preaching!" shouted the lunatic, in a tone of thunder, which echoed down the long halls. "Preaching! And do you call *that* preaching? Pretty poor preach, I think." This was said in such a peculiarly shrewd, droll manner, that, for some time, the preacher, who was blessed with a keen perception of the ludicrous, was unable to proceed. He soon became quiet, however, and the sermon proceeded. Mr. Wakeley, referring to the man's opinion of his effort, remarked that he guessed that "he was not very much deranged, after all."

At the expiration of his two years, he was stationed at Clinton Street, Newark, one of the best appointments at that time in the State. Here his labors were wonderfully blest. An extensive revival of religion was experienced, the fruits of which were abiding. A series of masterly sermons preached to the young men was memorable, and the cause of temperance was much indebted to him for his strong speeches and able sermons in relation to it.

In 1848, he was appointed pastor of Trinity Church, Jersey City. Here also he made a strong impression upon the public

mind and was very useful. Seeing a large field, white to the harvest, he thrust in the sickle. He originated the plan of a second church in the northwestern part of the town, laid the corner-stone of St. Paul's, preached at the opening of the lecture-room, and when the edifice was completed, dedicated it to the worship of God.

Mr. Wakeley enjoyed largely the good will and confidence of other branches of the Christian Church in Jersey City, as well as in his other appointments. He exchanged pulpits with his brethren in the ministry, he labored by their side in behalf of the Bible cause and the temperance reformation and was ever ready to aid in every good word and work.

In 1850, Mr. Wakeley was transferred to the New York Conference; but before he had been assigned a field of labor within its bounds, an unforeseen occurrence caused the authorities to retransfer him to New Jersey and station him at the Central Church, Newark. His position here was novel and somewhat delicate.

The nucleus of a society was formed, notwithstanding the opposition engendered, because of the proposal for introduction of modern style of architecture and "pewed seats," and a public hall had been rented as a temporary place of worship. Many things made the enterprise look dangerous in the eyes of its opposers. Those who had prophesied evil, declared that their predictions were already beginning to be fulfilled, and some even proposed to sever all connection with the new society. While things were in this position Mr. Wakeley was retransferred to New Jersey and made its pastor. He found a small society, and a small congregation, worshipping, as we have said, in a public hall, the members themselves in, by no means, excessively high spirits, and the project in bad odor among the Methodists around them. Mr. Wakeley, however, was a man who was never dismayed. He carried the prismatic colors in his eyes, and it must be a dark cloud indeed upon which he beheld no rainbow of promise. He did not stop to throw back the accusations of opposers, but went on quietly, but with energy, to gather the means to accomplish his purpose. By his judicious action the diffi-

culties were gradually overcome, the clouds which had gathered around were dispersed, and the sun of prosperity shone upon the enterprise. A fine lot in a central situation was secured, the work begun, and in due season, the topmost stone of the lofty spire was elevated to its place, and the stately church, with its carved work, and its windows of stained glass, its arched ceilings and its splendid organ, stood in its beauty and grandeur, a monument of the energy, zeal and perseverance of its founders. And, better than all this, prejudice soon died away, brotherly confidence was restored, and the different societies once more stood shoulder to shoulder in the conflict with evil.

Mr. Wakeley bore his part, too, in the various benevolent movements of the day; and his name, and influence, and tongue, and pen were ever at the disposal of every good cause. At the anniversaries of Bible Societies, at the meetings of the friends of temperance and on similar occasions, Mr. Wakeley was almost always present, always ready to do his part and always very acceptably to the people.

During his pastorate at the Central Church of Newark, he became prominent as a platform orator in New York, the great metropolis of intellect, learning and Christian activity, as well as of wealth, folly and sin. In November, 1850, associated with the Rev. Henry Ward Beecher, he made a thrilling address at the Broadway Tabernacle, at a meeting of the National Temperance Society. It was one of the largest and most enthusiastic gatherings ever had in that famous resort of enthusiastic crowds. It fell to Mr. Wakeley's lot to make the appeal for the "sinews of war," and nearly two thousand dollars were raised. In the succeeding December the anniversary of the Temple of Honor was held in Tripler Hall, at that time one of the most capacious public auditoriums in the United States. Jenny Lind had just dedicated it to the muses, and the echoes of her sweet notes had hardly died away. John B. Gough, the world-renowned temperance orator, and Mr. Wakeley were the speakers on this interesting occasion. In concluding his remarks Mr. Wakeley addressed the president of the meeting thus:

"May you, sir, and all who are associated with you in these

Temples of Honor, so live that you may be at last admitted into Heaven's magnificent temple, a temple whose foundation was laid and whose immortal walls were built by the great architect of the universe, a temple lighted up by no earthly sun or moon, but illuminated by the splendor of the Lord God, and the Lamb, a temple where you will be exalted to stations of double honor and exalted dignity; where you will be adorned with Heaven's own regalia, white robes washed in Judah's fountain, emblems of your purity, palms in your hands as emblems of your triumph and your dignity, a temple watered by the River of Life, and by those pure, perennial fountains that gush with immortality, to which the Lamb will lead his followers, where intemperance never enters and its ills are never felt. Let us honor Jehovah, that we may thus be honored, for He hath said: 'Them that honor Me, will I honor; and they that despise Me shall be lightly esteemed.' "

About this time an association was formed for the suppression of gambling which vice had grown into enormous proportions. Great efforts were made to enlist influential men in the project and finally it was resolved to make a public demonstration in the Tabernacle. At this meeting, which occurred in February, 1851, Mr. J. H. Green, the "reformed gambler," read a report on the extent of the evil, and speeches were delivered by the Hon. Horace Greely and Mr. Wakeley. From a printed report of the proceedings, containing, however, a mere sketch of the addresses, we make the following extract:

"After Hon. Horace Greely had delivered an appropriate address the Rev. J. B. Wakeley next addressed the audience. He said he came here in the cause of morality, of patriotism, of philanthropy, and of religion. Everywhere he wished to throw his influence against evil, and to exterminate vice in all its phases. Perhaps, he observed, there are some here that believe the report, as read by the executive agent, to be somewhat exaggerated; but he maintained that, so far from being exaggerated, there were yet deeper and darker shades. There is a volume that might be told of the misery and wretchedness of those gambling hells, built of the bones of slaughtered

victims. We have merely been down to the sea and have seen a few wrecks, while the great ocean that stretches out before us is so deep that no line can fathom it—so wide, that no eye can span it. Progress, he remarked, was the law observed by nature. We see the sun rise, attain its meridian, decline, and set. We see the majestic oak gradually increase in size, until he stands the monarch of the woods; the mighty Hudson, which rolls on toward the ocean with such majestic and silent grandeur, can be traced back to a little insignificant source. It is just so in the intellectual world. The mind of the child gradually waxes to that of the man. At first, it can only conceive and comprehend few subjects; but as the faculties become developed, it can handle subjects difficult of comprehension, and even grasp the infinite. The same law is also observed in the moral world. Vice is always gradually progressing. The gambler commences by going to the gambling houses and first taking a glass of wine, and from that moment he gradually progresses from vice to vice, until he has gone through the various classes of learning in these universities, and receives the diploma of the devil. This is also the case with the public liar and with the drunkard. Read the lives of the principal blacklegs in your city, and you can trace them back to some small beginning. It may be asked why we oppose gambling? Because it is a giant evil. It is an ancient evil. Let us look back to Calvary, and there we will find gambling even under the shadow of the cross, which the groans of the dying God-man could not interrupt. We oppose it because it is so extensive. It curses every part of the country, from the Atlantic to the Pacific. It curses every class of society—those who dwell in mansions and those who dwell in huts; those in costly robes, and those in tattered rags. We oppose it because it is a central vice, around which others cluster—because it is the parent mother of many abominations—because it is a fountain that sends out its impure streams to curse the land."

As we have seen, from his first entrance upon a public career, Mr. Wakeley was an active, fearless advocate of the temperance reform; and from the time that Neal Dow

made prohibition the banner-cry of the patriot, the philanthropist, and the Christian, he wielded more sharply his sword on the side of the true and the right. When it was proposed to have a national temperance banquet in Tripler Hall and present Mr. Dow with a gold medal, Mr. Wakeley, who was one of those generous spirits who delighted every where to honor the worthy, gave the projected festival his hearty support. The committee of arrangements fixed upon him as one of the speakers and associated with him an array of varied and distinguished talent. Besides Mr. Wakeley, Gen. Samuel Houston was there, and Hon. Horace Mann, Rev. Theodore L. Cuyler, Dr. John Chambers, Rev. E. H. Chapin, P. T. Barnum, Rev. Henry Ward Beecher, Rev. S. A. Cory, Rev. J. B. Hagany, and Hon. Neal Dow, himself, the honored of all hearts. To Mr. Wakeley was assigned the following theme: "Temperance and politics, one and inseparable what God and the constitution of the country have united together, let no man, or body of men, put asunder," and he made an able argument in defence of the constitutionality of prohibitory laws; and showed that those who are convinced of the wisdom and necessity of such laws, must secure them by the right exercise of their privileges as citizens. It was indeed the banquet of banquets. Toasts were drunk in innocent beverages; wit and wisdom, harmless mirth and "wreathed smiles" crowned the scene. Eloquence uttered its noble thoughts, noble emotion burned in kindred souls, and when the hour of parting came, new zeal in a righteous cause had been awakened, and new respect for the worthy author of a most beneficent law aroused.

Mr. Wakeley also figured very creditably in scenes where more elaborate preparation and finish were needed to give currency to addresses, than where a popular assemblage, already deeply interested in some great theme, formed the audience. In October, 1852, he delivered the annual address before the "Seminary and Female Collegiate Institute," at Pennington, N. J., a large boarding school for both sexes.

Mr. Wakeley's theme was "Practical Education, the Demand of the Age." The address was eminently successful, giving

universal satisfaction to a large audience, among whom was the Governor of the State, and other dignitaries.

What D'Israeli would call the "secret history" of one of Mr. Wakeley's public speeches, which was delivered in Tripler Hall, the next December, will illustrate his willingness to do good, and the coolness with which he could encounter embarrassing circumstances which would cause most men's nerves to shake. The managers of the "Ladies' Home Mission" had planned a special meeting to obtain aid for their Five Points enterprise. Henry Ward Beecher and John B. Gough were invited to make speeches, and on the strength of faith, the arrangement was published, and some thousands of tickets were sold. But lo! Mr. Gough replied to their letter by saying that he had a previous engagement for the evening in question, and could not come! Here was serious trouble. Mr. Gough was a great favorite with New York audiences, and to disappoint a public audience is rather a dangerous experiment, especially when money is wanted. To crown the perplexities of the ladies, it happened, through some unaccountable delay of the letters, that they did not learn the failure of their plans, till near the very day of the meeting. Casting about for succor, they bethought themselves of Mr. Wakeley, and in the afternoon they sent a messenger to him imploring help. He consented to speak, "not knowing enough," as his wife declared, "to say *no* to anybody who needed his services." In a few hours the appointed moment came, and the crowds also came, filling the spacious hall to its utmost capacity. The venerable Anson G. Phelps presided. Mr. Beecher apologized as well as he could for the non-appearance of Mr. Gough, and the chairman introduced Mr. Wakeley to an audience not in the best of humor as was natural. No one envied him his position; there was evident danger of a failure, and to fail would be disastrous both to the speaker and the cause which he was about to advocate. He arose as calm and composed as if about to address his own congregation on any ordinary occasion, a pleasant smile playing over his face, as he began:

"Mr. President: I am to-night strikingly reminded of a young preacher who once went to Woodbury, Conn., to supply

the place of a divine, distinguished for his learning, his eloquence and his usefulness. The young man was flattered by the arrangement and felt disposed to magnify his office. Being a total stranger in the town, he was directed to go to the house of a certain gentleman, a shrewd old Yankee, and make it his home during his stay. On arriving at the place, he introduced himself to his host, saying with peculiar emphasis, 'I have come to *fill the place* of Doctor *Blank*.' The old gentleman detected in a moment the self-importance of the young man, and with a keen glance, and a tone full of meaning, he inquired, 'And *do you think you can fill it?*' Now for the application," said Mr. Wakeley, straightening himself up, and making an apparent effort to expand his somewhat short but rotund form, and with gesture, voice and countenance just suited to the occasion. "I have come to fill the place of John B. Gough. But I think I see you smile, and hear you say, '*Do you think you can fill it?*' I unhesitatingly answer NO. Why not? Because it always takes a genius to fill the place of a genius; and an orator alone can fill the place of an orator. I am no genius like Gough. I am no orator as Brutus is (here he pointed at Mr. Beecher), but a plain, blunt man, that talks right on, especially if he happens to have anything to say."

The coolness, spirit and humor with which the whole thing was done won over the audience in an instant, and the hall resounded with the tokens of their approbation. The speaker was in one of his happiest moods, and made that night a powerful appeal in behalf of the noble charity. Among things grave and gay, argumentative and graphic, he made the following remark, which was at that time as true as it is odd: "I do not think that the Evil One troubles himself much about the region which we have been describing. Everything in that part of the city must go on to suit him. I fancy that I see him, enthroned on a whiskey barrel, surveying the spot with placid eyes and singing:

"I am monarch of all I survey,
My right there is none to dispute;
From Center Street round to *Cow bay*
I am lord of the fowl and the *brute*."

Mr. Beecher followed with an able address, after which

Rev. R. S. Foster, D.D., now Bishop, appealed to the benevolence of the people. In addition to the large sum obtained by the sale of tickets, $4,500 was subscribed toward building a church and a parsonage in a locality, supposed to have been abandoned long since by good angels and good men.

In the spring of 1852, Mr. Wakeley was transferred to the New York East Conference and stationed in the city. He was appointed pastor of the Forsyth Street Church, where he spent two years of great acceptability and usefulness. The church edifice in which he officiated was the largest one at that time belonging to the denomination in the city.

During these two years Mr. Wakeley maintained his well earned reputation as a faithful preacher and pastor, and, at the same time, performed an immense amount of other labors. Few ministers were as acceptable on what are termed "extra occasions" as he, and few receive calls for services so diverse in their character. Some years before his death he declared he had delivered addresses at the laying of the corner-stones of eighteen churches, and preached at the dedication of more than forty, and probably this number was increased to over one hundred before his death. His addresses in behalf of the Bible cause, temperance and various benevolent societies were almost innumerable. He made addresses at all kinds of gatherings, and to all kinds of congregations, and he had that versatile talent, that quickness to detect the peculiarities of his audience, and possessed that power of adapting his style of thought and expression to them, which made him acceptable and useful to assemblies differing widely in cultivation and position in society.

We have seen that even under the most critical circumstances he produced strong and favorable impressions upon the audiences which are wont to collect in the large public halls in the city of New York; we may add that he was equally acceptable among the Germans, whose church enterprises he was often called upon to aid, and among the Africans, with whom he esteemed it no reproach to be a great favorite. When the Second Street (N.Y.) German Methodist Episcopal Church was erected, in 1843, he preached at the opening of the lecture-room. This

was the first German Methodist Episcopal Church edifice this side the Alleghany Mountains. In 1853, assisted by Rev. Dr. Murray, the famous "Kirwan" of the Anti-papal controversy, he laid the corner-stone of a German Methodist Church in Elizabethtown, N. J., and in May, 1854, he laid the corner-stone of the first German Methodist Church in Williamsburg, N. Y.

The colored people shared his sympathy and enjoyed his labors abundantly, from the commencement to the close of his ministry. In New Jersey, he preached at the reopening of their house of worship in Trenton; and at the dedication of their new church in Jersey City. And when about to bid adieu to Newark, at the close of his second term of service there, his last sermon was to the colored people. It is reported by some one who was present on the occasion referred to, that when the sermon was ended, the colored pastor arose and remarked with great simplicity and fervor, "Brethren, while our beloved brother *Weakly* has been holding forth this evening, I have been eating out of the big dish!"

Mr. Wakeley was a strong friend of this then almost friendless race; his sympathies were not evaporated in words, but prompted him to labor in various ways for their moral and social elevation.

During his pastorate in Forsyth Street, Mr. Wakeley was active and laborious in the discharge of his high responsibilities as usual, and his conduct as a minister gave universal satisfaction to his people. He was a good shepherd, ever on the alert, ever watchful of the times, ever ready to give warning with no uncertain sound. In the pending agitation in favor of laws to break up the public sale of intoxicating drinks, he was a champion, battling mightily for the right. Unlike some advocates of reform who are heroes away from home, but mute among their own people for fear of rousing opposition, he began with his own congregation, and for five successive evenings, he argued and plead for the poor inebriate as man pleads for a brother. In every good word and work, he was ever ready to assume all the responsibility which pertained to him, believing that the right way is always the safe way, for this world and the next.

At the Conference in 1854, he was stationed in the Jane Street charge, where, from Sabbath to Sabbath, as an ambassador of Christ, he proclaimed the Gospel of peace to large and attentive audiences, performing the work of a faithful pastor among his people, and yet ready, at the shortest notice, to lend his aid to any good enterprise far or near. A most remarkable revival attended his ministry in Jane Street, and hundreds were converted. Many still live to bear testimony of this. Having served two years, 1854 and 1855, with such great success in Jane Street, he was in the spring of 1856 appointed to Forty-Third Street, and most gratifying ministerial results attained. The full term (two years) being completed, his next appointment was New York City Missions. This was in 1858. In 1859 and 1860 he was stationed at Hedding Church, Poughkeepsie. As elsewhere notable results attended his ministry in these charges. In 1861 and 1862 Harlem. Harlem was in a singular and disturbed condition, the plain old building on 125th Street being almost deserted. When Mr. Wakeley went there he found but one official. He at once appointed young men to fill the vacancies and by tact and divine assistance soon brought peace and prosperity. All united and great harmony and unity prevailed. This is now St. James's Church, Harlem. From Harlem, Mr. Wakeley went to Yonkers (spring of 1863). He was delighted with this charge. He was especially gratified because it was upon the Hudson, and met his peculiar fondness for nature, which at times was enthusiastic. Picturesque scenery seemed to him an inspiration. Often he would say, as he enjoyed the majestic scenery about Yonkers, that he looked

"Through nature up to nature's God."

He was signally blessed in winning many souls to God in this charge. While in Yonkers in 1865, Dr. J. B. Hagany was called suddenly from earth to his Heavenly reward and Rev A. C. Foss, who was Presiding Elder on the Poughkeepsie District, was appointed to fill his place at Thirtieth Street, and Mr. Wakeley was appointed Presiding Elder of Poughkeepsie District. He resided at Sing Sing, where the district parsonage was located. After serving till the Conference of 1869 as elder on that district, he was made Presiding Elder of New-

burgh District, serving a full term of four years. His acceptability as a Presiding Elder was universally acknowledged. He was stationed at East Sing Sing in 1873. In Lexington Avenue, New York, 1873 and 1874. In the spring of 1875, appointed to Cold Spring, N. Y. He officiated but one Sabbath, for a brief and severe illness early called him to his eternal home.

Mr. Wakeley's speeches and sermons have often been reported in the public papers, and a number of these reports lie before us. Yet it is difficult from such materials to convey even tolerably correct impressions of the speaker, or the effectiveness of the speech. We subjoin brief extracts from some of Mr. Wakeley's public addresses, illustrating his general style of thought and language.

In June, 1854, he was invited to lay the corner-stone of a new Methodist Church at Communipaw, a village on the Jersey shore, nearly west of New York. The following extract from the published report will give an idea of the ease and perspicuity of his style, and the vivid character of his description.

"There are few places of small magnitude in the New World around which the pen of the historian has thrown a greater charm than Communipaw. There is a novelty and a romance about it that will linger for ages to come while the waters of the noble Hudson continue to roll on toward the Atlantic, or the gentle waves of this beautiful bay roll against this shore. Communipaw is immortalized. It is identified with the earliest history of our country. It is not its magnitude, but its antiquity, that has given it immortality. It was an Indian village and retains its Indian name. I know there are some who tell us that it received its name from Michael Puauw, who purchased a large tract of land extending from Hoboken to Amboy —including Staten Island, which was called by the name of Pavonia. But I believe the general and most correct opinion is, that it retains the old Indian name. Here was a community of Indians—a fraternity of savages. After the Dutch landed here they continued its old name—just as we have retained the old Indian names of many places. It is worthy of note that while many other places have changed their names, New Amsterdam becoming New York, Communipaw re-

mains unchanged, whether inhabited by Indians, Dutch, or English.

"There are times when thought is very busy reviewing the past, contemplating the present, and anticipating the future. This, with us, is one of those periods. If we look back a few hundred years, this vast continent, with its lofty mountains and beautiful valleys, its splendid lakes and noble rivers, was unknown to the civilized world. They thought the world was imperfect, and dreamed there must be some beautiful country in the mighty West; but it was only a dream. But what was then a dream, shortly after became a glorious reality. 'Tis somewhat strange that what led to the discovery of America and what to the discovery of this magnificent bay and noble river, was the same thing, namely, a desire to find a northwest passage to the East Indies. This led to a discovery of America by Christopher Columbus, and to the discovery of this bay and river by Henry Hudson. 'Tis singular—two whales ascended this river, perhaps to find a northwest passage to the Pacific Ocean; but they were as much mistaken as Hudson, and they got ashore near the mouth of the Mohawk river, and we never heard of their returning.

"The 12th of September, 1609—two hundred and forty-five years ago—was an era in the history of this country, and in the history of the world. A strange sight was beheld in this beautiful bay. A vessel such as had never been seen before was sailing upon its blue bosom. Those on board were of different complexion from the natives of this country. They were pale faces—were white. It proved to be the *Half Moon*, commanded by Hendrik Hudson, a celebrated navigator, who, after having explored the bay and river that bears his name, returned to Europe. Hudson did not call the noble river after himself, but Great River, or Great River of the Mountains. It was called North River, to distinguish it from the South River, or Delaware. How magnificent must have been the scenery at that time—nature in her awful wildness and naked grandeur! The white man's foot had never trod the soil—the white man's voice here had never been heard. This splendid bay, unsurpassed by any in the world; these islands,

that so beautifully stud the harbor—the islands and the main, covered with lofty trees planted by God's own hand. The magnificent oak and other trees, rearing their lofty heads; the birds in the trees making the air redolent with their music—the wild flowers blooming in beauty—all nature in delicious wildness. The beaver making his dam—the otter playing in the water—the deer feeding undisturbed along the shore—the Indian roaming over these hills and penetrating the forest, visiting these islands, and paddling his canoe upon these waters; all must have been perfectly enchanting, beautiful, grand, magnificent, overwhelming! Who would not like to have witnessed the scene?

"No temple to the worship of the living God, made with hands, was erected in this new world. The Indians worshipped the Great Spirit in God's great cathedral. What a mighty change since that day! The Indians have melted away before the sun of civilization. The lofty trees have fallen. The wild flowers have disappeared. The wild beasts are no more. The wilderness and the solitary place have been made glad, and the desert rejoiced and blossomed as the rose. That splendid island, Manhattan, was then inhabited by a warlike race of Indians called the Manhattas. This island, where now is the empire city of the Empire State—with its half-million of inhabitants—its commerce, whose sails whiten every sea, and visit every harbor on the globe, distinguished for its wealth, fashion, splendor—for its merchant princes, and its palaces surrounded by vessels, whose masts are so numerous they look like forest-trees; with its numerous and splendid temples, with lofty spires ascending upwards toward heaven, catching the earliest and latest rays of the sun, was sold in 1626, by the Indians, to the whites for twenty-four dollars."

In the latter part of the same month, Mr. Wakeley delivered an address, in connection of Rev. S. Martindale at the laying of the corner-stone of a Methodist Episcopal Church, at Dobbs Ferry. The site of the church is on a hill commanding an extensive view of the Hudson, and the groves which dot its banks. The following extracts, taken from the address delivered on that occasion, and forming the one, the introduction,

and the other, the close of his remarks, are interesting of themselves as well as illustrative of the facility and effect with which all the adjuncts of his subject were introduced and made to play their part. We quote from the New York city papers:

"Auspicious is the day and joyful the occasion that has summoned us together. We have met in nature's magnificent temple, to lay the corner-stone of a new house of worship, which, when completed, will be dedicated to the worship of the great Head of the Church. There are so many historical associations that cluster around this place, that give it such peculiar interest, that you will not be surprised if I dwell upon them a short time. Romantic is the place; grand and picturesque the scenery by which we are surrounded. I do not wonder that Washington Irving said, some time since, 'I thank God that I was born on the beautiful banks of the Hudson.' From this elevated position what a magnificent view. Yonder is the noble Hudson rolling on in majesty towards the ocean. Yonder the Palisades, Heaven's great wall higher and stronger than the great wall in China. Yonder are the beautiful mountains—nature's monuments. Here are beautiful glens and charming dales, that give variety and enchantment to the scene. Yonder is the old Vantassel House, erected in 1650, now Sunny Side, the residence of the author of the 'Sketch Book.' Yonder is 'Sleepy Hollow,' where the celebrated Ichabod Crane taught school, and where the wonderful scenes described by Washington Irving are said to have taken place. Yonder is Tarrytown, where Major Andre was taken prisoner by those noble young men, Paulding, VanWart and Williams, who loved their country better than gold—whose patriotism was stronger than their love for filthy lucre. Congress testified their worth by giving them each a farm in this country, as well as a silver medal. Their names are written high on the pillar of immortality; they sleep in honored graves, and, 'though being dead, they yet speak.'

> 'How sweetly sink the brave to rest,
> With all their country's honors blest.'

We tread upon classic soil, that has been wet with the tears and stained with the blood of patriots.

* * * * * * *

"We are now to erect a Methodist Episcopal Church. In reviewing the past, we shall be reminded of the great changes that have taken place. The magnificent Hudson rolls on as formerly, but where are the mighty tribes of Indians that lived, and hunted, and fished upon its banks, and paddled their canoes upon its waters? They have disappeared long, long ago. They have left the graves of their ancestors and the home of their childhood. Instead of wigwams and Indian villages, we have towns, cities, and flourishing villages. Instead of the war-whoop is heard the shout of joy, the harp of mirth, and the anthem of praise. Those warriors that once stained this soil with blood are gone. The dove of peace is seen with the olive branch in her mouth. Violence is no more heard in the land. Our lines have fallen in pleasant places, and we have a goodly heritage. The fathers, where are they? Washington, who often visited this place in the time that tried men's souls, sleeps in his beloved Mount Vernon. His compatriots in arms, who were here also, have fought their last battle and sleep their last sleep that knows no waking till the multitude of sleepers shall awake at the sound of the last trump and rush to life immortal. We will now talk more of a corner-stone, the great object that has convened us together. Who can calculate the interests that cluster around a new place of worship—interests not confined to time, but reaching onward to eternity. I rejoice that you are to call the name of this new edifice the Summerfield Methodist Episcopal Church. Summerfield, a name on which we love to dwell. Summerfield possessed much of the spirit of the beloved John, whose name he bore. There is nothing that can add to the name of Summerfield. We might as well try to add to the fragrance of the rose—to the brilliance of the rainbow—to the beauty of the moon—the splendor of the sun, or the glory of the heavens. He needs no church erected, called by his name—no monument to perpetuate his memory—he has one deep in the hearts of the people. His is one of the immortal names that cannot die. He was the model preacher. How brilliant his career—how peaceful his end. His praise is in all the churches, his name and record are on high, his fame is eternal."

An extract from his address at the funeral of Rev. Henry Chase, the beloved and lamented pastor of the Mariner's Church, Roosevelt Street, New York, will give an idea of the warmth of Mr. Wakeley's emotions, and of his power to stir kindred emotions in others, not by skilful acting, but by the force of natural, genuine feeling, molding the thought, suffusing the eye, and trembling in the voice.

We copy from the New York *Herald:*

"Mine eye affecteth mine heart. What means this gathering to-day—this pulpit covered with mourning—this circle of bereaved friends? Why is this church so thronged? The beloved pastor stood here last Sabbath, and he who has stood here for nearly thirty years, a champion upon the walls of Zion, and preached his last sermon last Sunday, from these words: 'I would not live always, has delivered his last message and is wrapped now in his winding sheet, and is about to be gathered to his fathers. We have come together this afternoon, not so much to weep and mourn, as to rejoice that another Christian soldier has fought his last battle, and is undoubtedly victor over the last enemy, and gone to join the multitude that John saw before the throne. Another mariner has finished his last voyage, and entered in triumph into eternity. Another Christian sufferer has shed his last tear and suffered his last pang. Henry Chase is dead, and yet he lives. He lives in the memory of thousands, who rise up to call him blessed, not only in the circle of his bereaved friends, wrapped in the habiliments of mourning that only express a deeper grief within, but his name and memory are embalmed in the affections of thousands. He lives in the heart of the Church. He lives in the Church of the seamen, and all over this wide world, in whatever part you may go, there are those who knew and loved Henry Chase, and a tear will trickle down the cheek of many a hardy son of the ocean when he learns that he has fallen at his post, that that eloquent voice will be heard no more, that that beautiful countenance, lighted up with that smile so peculiar, will be seen no more. But their departed friend lives in an upper, a better, and a brighter world, and he has gone where immortality oversweeps all time, all tears, all pain, all death, and like

the eternal anthem of the deep, thunders into his ear this truth, 'Thou livest forever.'"

It should be said, in justice, that these are not extracts from speeches elaborated by long and patient study, and therefore superior to the average of his efforts. The extracts given are not selected because they tower "head and shoulders" above the other efforts of Mr. Wakeley, but because they indicate his style. Many of the noblest thoughts of public men, their keenest wit, their deepest pathos, most vivid imaginings, and highest eloquence, finding no phonographic pen at hand, have vanished with the breath that gave them utterance, and live only in the hearts and memories of those that "heard entranced."

In the career of Mr. Wakeley, the thoughtful man will find much to study. His life was a successful one. His educational advantages were small, comprised in a few quarters in a common school to which even geography was an unknown science, a single term at the Fairfield Academy, and another at Stamford. Then follows the life of an apprentice, succeeded by three years' of application to business as a journeyman and an employer. The time that most of our public men spent at school and college, he spent at a handicraft employment which gave him scanty leisure for intellectual improvement. At the age at which they generally complete their professional studies and receive their parchment, he was untying his hatter's apron, and entering upon a new work, where minds and souls were the materials to be wrought, and thoughts the new tools to be grasped. That under these very unfavorable circumstances, Mr. Wakeley stood by the side of others, and proved himself a "workman that needeth not to be ashamed," certainly demonstrates the existence of more than ordinary ability. No one will dispute his having done this. In labors few were as abundant; few were as able to please and move a promiscuous assemblage, and fewer still were as capable of adapting their mode of address to the style of thought, feeling and expression of varied congregations. Preachers in whom reason, imagination, or emotion is the leading trait, will be able to attract and influence those of their own type of character. But the greater the versatility of

mind and heart, the larger the circle of a public man's influence. Few men were more acceptable among high and low, rich and poor, learned and unlearned, bond and free, than the subject of this sketch. It becomes a matter of great interest, therefore, to know what were the elements of Mr. Wakeley's popularity and usefulness, and from what his success in life sprung.

In summing up these briefly, we notice:

1. His physical constitution. To be a man of mark for many years, bodily stamina is needed. However sharp the point, or keen the edge, a sword can do but little execution unless it has strength in the back. The intellect must gather force by powerful application. The orator studies intensely the thoughts of other men, he ponders deeply, searches, sifts and reasons. In the silence and solitude of his study he bends on all the strength of his heart and soul, and with his intellect at white heat, he forges, like the Cyclops, the thunderbolts of power. If his physical strength is small, it fails to bear him up under this trying ordeal, and like Henry Kirk White, and Pollock, and Summerfield, and a host of others, he gives promise of great things and dies. Mr. Wakeley inherited a strong constitution, which was well sustained under intense, long continued application to study, and under great pulpit labors. When work was to be done, whether in the tedious session of a committee charged with important business, or in a season of religious interest among his people, his energies were among the last to give out, or to flag. To overestimate the value of health to him who hopes to do much in the world of mind is hardly possible.

2. Intellectual strength. Mr. Wakeley possessed an intellect of more than ordinary activity and energy. The more noticeable peculiarities of his mind were his quick, strong, practical common sense, and his remarkable memory. Mr. Wakeley was no dreamer, no abstractionist, either in theory or practice. For the hair-splittings of dry logic, and for the dull fogbanks of German thought, he had little taste. He dealt in the palpable realities of life, the things which we see around us every day, and the hopes and fears, the motives and the emotions

which all recognize as their own. This practical cast of mind was one secret of his success in addressing a popular assemblage. He had studied men, as well as books, and when he rose before his audience, he knew who and what they were, and how to choose out of his treasury the things, new and old, which would attract and move them.

Mr. Wakeley was a great reader, and a faithful student. When he and some twenty others passed the examination which precedes admission to membership in the conference, he was declared by the committee to have excelled all his class in the accuracy and the extent of the knowledge which he displayed.

Besides the standard authors in theology, Methodists and others, he read extensively in history, poetry, philosophy, and general literature. He studied hard to repair the defects of his early education, and he deserves a tribute of praise for his eminent accomplishments. The opportunity offering, at the time of his first appointment in New York, he studied the Hebrew language with success, and he was ever on the alert to acquire that information which would the better prepare him to act well his part as an ambassador of Christ, always preferring, however, the practical to the speculative, and choosing solid truths instead of things of "doubtful disputation."

Mr. Wakeley was endowed with a memory remarkably capacious, retentive and ready. The books which he read were thenceforth his own, the conversations which he heard, the scenes which he witnessed, and the events which occurred around him, were all treasured up, and reproduced, at a moment's warning, when needed again. This power extended to the features and persons and names of those whom he met, and to the seemingly trivial adjuncts of the occurrences which he witnessed.

To this faculty he was indebted for his happy talent of illustration. When a point or a principle was to be elucidated, or enforced, he frequently cited some fact which expressed the idea, and on such occasions his memory always brought out the thing needed, the very thing itself, from his reading or personal recollection. A single example will illustrate this,

and, also show the practical .na· .er-of-fact style of his appeals.

In May, 1854, he was invited to deliver an address at the anniversary of the Ladies' Union Aid Socicty, a society, organized among the ladies, connected with the Methodist Churches in New York, the object of which was to provide a home for the aged poor female members of that communion. After eloquent addresses had becn made by Bishop Simpson, Dr. Foster and Dr. Thompson, Mr. Wakeley followed with a direct appeal for funds to aid the society. He began thus:

"Twenty-one years ago, when I was travelling my first circuit in Massachusetts, I became aquainted with an aged member of the Church, whom every body called Aunt Chloe. She was over seventy years old, penniless, incapable of labor and without a home. She had a few remote relatives in the neighborhood, and among these she tried to live. One would give her a few weeks' unwilling entertainment, and than pass her along to another, and thus they kept her going from place to place. Whether they believed in the Methodist itinerancy or not, they thought it best that Aunt Chloe should travel. Finally the family with whom she was "tarrying" at a certain time grew weary, and declared they would keep her no longer. The others were all tired of her, and declared they would not receive her. Friendless and lonely, in her distress, the old lady came to the young preacher, and said, as the bitter tears rolled down her wrinkled face. 'What *shall* I do, brother Wakeley? They don't want me here, and they don't want me there, and they don't want me anywhere, and yet I must have some place on God's *arth*, what little time I have to stay here.'"

He then inquired what shall the Church do with her poor? 'Many of them have seen better days, but sickness and misfortune have deprived them of an earthly home, and they are not only homeless, but some of them penniless and friendless. Shall we leave them in some cold garret neglected, forsaken, forgotten, to starve, freeze, to die? or in some damp cellar where they are buried alive? or shall we be benevolent enough to put them in the alms house. God's nobility, Heaven's royal heirs, children of a King, children of the King of kings who are to dwell hereafter in mansions of light pre-

pared for them by their Elder Brother, who is not ashamed of the relation subsisting between them, placed in the poor house? Never! No, never!

"It would be a living disgrace; a standing reproach upon Christianity. Let us provide for them a Christian home where they can be made comfortable during the remainder of their days till they go to their final home—their glorious residence in the Heavens, 'the palace of angels and God.'" He then made an appeal for funds, and a thousand dollars were most cheerfully contributed to aid forward this Heaven-approved enterprise.

It is easily seen what effect such incidents and appeals as this must have upon an audience, when he who narrates them is a man of deep feeling, and is telling what he himself has seen and known and wept over.

3. Mr. Wakeley was noted for his humor. We would not style him a witty man in the ordinary acceptation of the term. He dealt out no blunt home thrusts, equivalent to a blow with one's fist, such as those with which Dr. Johnson was wont to knock down his opponents. He did not carve with the keen blade of Curran or Swift. Such weapons were too destructive for his genial nature. Mr. Wakeley had a keen sense of the ludicrous, and nothing of the kind escaped his eye, or was lost from his memory, but he never wounded. His playful spirit delighted in smiles; his own good-natured countenance was radiant therewith continually, and he carried sunshine enough with him to scatter the clouds gathered over any company into which he entered. His high spirits, his kindliness of feeling, his powers of conversation, and his exhaustless fund of anecdotes, rendered him a very fascinating companion, and few could be found more skilled in exorcising "spirits of the azure hue."

His humor, indeed, was apt to manifest itself on all occasions. His platform speeches abounded in it, and even when preaching, and in deep earnestness, those who knew him well occasionally detected, by the sparkle of his eye and an incipient smile, the presence, to his mind, of some ludicrous circumstance of which the subject reminded him in some strange way. As in duty bound, he repressed all such ideas and emotions; but

sometimes, though not often, the queer idea would slip through his fingers, and get out before the congregation; for a moment smiles spread over the assemblage, like circles in water, and then all was still again.

Those who were but partially acquainted with him wondered to see how closely the grave and the gay, the deepest emotions, and the most sparkling humor, were allied in him.

4. Mr. Wakeley was noted for his perseverance and energy of purpose. He was not "blown about by every wind of doctrine," in religion or anything else. All his mental operations were continuous and permanent. His resolutions once deliberately formed "stood like an iron pillar strong." He had a horror of abandoned labors and half-finished projects. This trait manifested itself in matters small and great. If he was narrating to you an event, and was interrupted by a call, he never failed to remember just where he left off, or to finish the story at the first opportunity. This continuousness of mental activities sometimes manifested itself in his sermons and speeches, and gave rise to excess, heaping argument upon argument, after the point has been well proved, and adding illustration to illustration, when all has already been made clear, thus occasionally making his sermon a little longer than is customary in this day of haste in religion and all things beside. Still, he was never prosy, never dull, and though his auditors did not always forget the lapse of time, they never failed to hear him out with interest. By dint of his perseverance he prepared many strong and eloquent sermons.

5. In social qualities Mr. Wakeley stood pre-eminent. He was a generous, humane, large-hearted man, delighting in the company of his friends, and disposed to be friendly to all, rich and poor, young and old, of every grade and every color. This was one important element of his popularity. He went among the people with frank, open countenance, and a heart as open as his face, literally and without hypocrisy weeping with those that weep, and rejoicing with those that rejoice. He ever greeted a friend with a warm grasp, and made him feel at home. The humblest members of his church knew that a call at the parsonage would be deemed no intrusion, nor would the

story of their troubles fall upon a cold, unlistening ear. He would make an acquaintance with his neighbors, exchange smiles and pleasant words over the fence with their children, and speak in kind, cheery tones to the stranger boy who shovelled his coal into the cellar, or the snow from the pavement. Thus he scattered sunbeams about him, and surrounded himself with an atmosphere of smiles. Few men were as susceptible of as strong friendship as he, and few have had so many devoted friends. Nor did he love his fellow-men "in word only, but in deed and in truth." The poor found in him a generous friend. The sorrowing found in him true sympathy and readiness to pour balm into their wounded hearts. Upon his head, his heart and his purse, every good cause, every benevolent project, did urge its claims without fear or doubting.

6. He was distinguished as an ecclesiastical antiquarian. Perhaps he had no equal in the Church in this peculiar characteristic. He searched far and wide to glean the buried treasures of historic lore. His writings, which were very prolific were mainly devoted to historical and biographical memoirs of early Methodism. His "Lost Chapters Recovered from the Early History of Methodism," his "Anecdotes of the Wesleys" and his "Prince of Pulpit Orators," his "Heroes of Methodism," his "Life and Sermons of Beaumont," his "Boehm's Reminiscences," his "Ethics of Funerals," etc., are examples of his peculiar taste and method of writing. He also prepared a "Temperance Encyclopedia." He wrote prolifically for the press. He had several works in course of preparation when summoned away from earthly toil. Many relics were secured and fondly cherished by him.

As a matter of interest we insert extracts from a true copy of a letter written by Dr. Wakeley, which gives light upon his early experiences and habits.

NEW YORK, September 15th, 1854.

REVEREND AND DEAR BROTHER:

One moment since I received your letter and hasten to reply. I am aware you are writing to *me*, and I am aware that I am writing to you and not to the public, for if I was I should be

[In order to read the above, look at the back through it, or hold it up before a glass.]

ashamed of it, for there is egotism enough to make it as odoriferous as a loco-foco match. But as no one sees it but yourself, I hope you will have "grace to help in time of need."

I was pleased with your frankness and honesty in calling my attention to two wrinkles—they may be deeper than I am aware. There was one thing I meant to have explained. In my early days and in the early part of my ministry I used to be subject to fits of melancholy, to spells of gloom, to depression of spirits that would last some days. My friends would feel alarmed. Not a word would I say, not a smile —life at such times was a burden—earth was covered with a pall of darkness—the grave would have been—it would have been a luxury to have laid my head in the grave. I was miserable. I made others so. I recollect staying at home from church one evening, suffering severely in mind; the family went to the meeting and left me at home. When they returned I had written back-handed these verses which expressed the feelings of my heart. [See illustration opposite.] The family read it and burst into tears. After suffering some years in this manner—till I was a slim, nervous, pale-faced dyspeptic, and there was a prospect of my filling an early grave, I sat down and counted the cost. I most deliberately in the fear of God passed one solitary resolution, and it was put and carried unanimously. Here it is: *Resolved*, no matter what else I do, or whatever befalls me, *never to die till my time comes.* Since, this resolution has been of incalculable benefit to me. The horrors fled; the blue D—— departed; we dissolved partnership forever. Since then deep waters I have passed through and when my heart was in danger of being overwhelmed, I have been led to the "rock that is higher than I." I try to live in the sunshine. Since then I have carried a "spare rainbow for every dark cloud" that has gathered over. In the midst of a storm I cast the Anchor of Hope, for it is always on board of my vessel.

I prefer the lively to the melancholy, I prefer light to darkness, sunshine to clouds, summer to winter, hope to despair, a smile to a frown. If I err, I wish to err on the *bright* side.

But to your questions: 1st. What have been your habits of

study? Answer: They have never been as methodical as some from necessity. For eight years of my ministerial life, to begin with, I was on circuits where we had "to touch and go"—preach and travel almost every day. Preparing the sermons and my studies for examination took the time for the first two years. I had little capital to begin with. It was like a merchant beginning business with a sixpence. I do not know but it was worse—it was being obliged to make "brick without straw"; yes, sir; obliged to walk up to the captain's office and settle; yes, to use a classic phrase, to "walk up to the rack, fodder or no fodder.'

After I was stationed and had more time I used to study mornings and attend to pastoral and other duties. In New York in 1841–42, I studied Hebrew with Professor Seixas—a splendid scholar and teacher, one to whom Moses Stewart acknowledged himself indebted. I read it with fluency and can translate, etc., etc. I have no knowledge of Greek, a very small spatter of Latin—not enough to do much good or harm.

What books have you read? Answer: The volume of human nature. I have studied books, but I have *read men.* This volume I have kept constantly open before me, turning over page after page and reading it with thrilling interest. Another *book is nature.* I am a passionate admirer of *nature.*

But I have read other works. When I was a child, "Goody Two Shoes," "Old Mother Hubbard," "Sinbad, the Sailor," and "Robinson Crusoe" were my classics. Afterwards a few novels—some of Walter Scott's and Cooper's, especially the "Spy," "Scottish Chiefs," the "Exiles of Siberia," and "Thaddeus of Warsaw." When I was an apprentice Wm. Wirt's "Life of Patrick Henry" fell into my hands and I read it with great delight over and over again. It woke in my bosom an ambition to be a man. It has always been as familiar to me as the alphabet. It immortalized Henry and Wirt both in my own mind and I have always admired them. I need not tell you that since I became a minister I have read all the works on Methodism: Wesley's, Fletcher's, Clarke, Benson, Watson; other authors, Howe's Works, Chalmer's, Dwight's Theology, Edward's Works.

The best sermons on both sides the Atlantic: on the other side, Melville, Parsons, Raffles, Hamilton, among the latter preachers, as well as those of the older divines. History: Rollin, Josephus, Hume, Gibbons, Macaulay. Church History: Mosheim, Gregory, and Eusebius, and others. The history of the different nations.

7. He possessed a sterling religious character. He was converted at Sugar Loaf, Orange Co., N.Y., and became a Church member when about sixteen years old. Prior to his license as a preacher, he vowed his purpose to live godly and win souls, and consecrate himself to that work. We append a copy of an important paper drawn by him, which indicates how early he fully gave himself to religious interests.

"4th of July, 1832.

"I, Joseph B. Wakeley, of the town of Mt. Pleasant, Village of Sing Sing, and County of Weschester, do solemnly declare that it is impressed on my mind this day, which is the fifty-sixth year of the independence of these United States, and when we are celebrating our Independence that I ought to declare to those who are under the bondage of sin, that I ought to declare to them Life and Liberty, so that they may rejoice, not only in the liberty of the body, but of the immortal soul, and therefore, with a trembling hand, and a heart that feels as if this was a great undertaking, I write the following resolutions and pray God in mercy to enable me to keep them, and, at the same time, knowing that the angels are witnessing it, and God is witnessing, and O that the Holy Spirit seal now my heart. I also feel an awful solemnity, resting on my mind, when I reflect that, unless I do go forward and do my duty, this will be a witness against me, that will sink me in the lowest Hell. O God enable me to do it! O Saviour enable me to do it! O Holy Ghost enable me to do it!

"1*st Resolution.* That I will be much in Prayer.

"2*d.* That I will study the Scriptures of divine, to enable me to warn my fellow-sinners to flee the *wrath to come.*

"3*d.* That I will try and lay aside every weight and the sins that do so easily beset me and to run with patience the race set before me.

"4*th*. That I will take up my cross in family morning and evening.

"5*th*. That I will apply, as soon as convenient, for a license to exhort sinners.

"6*th*. That I will apply for a license to preach the unsearchable riches of Christ to a lost and fallen world.

"7*th*. That then I will go out in search of the lost sheep of the house of Israel.

"O my God, help me to keep them.

"(Signed) JOSEPH B. WAKELEY.

"Witness: JANE WAKELEY."

Some of the more prominent traits in the mental, moral, and religious portrait of Joseph B. Wakeley have been indicated. But in all, and above all, shines his piety, his sound Christian principle. Profoundly impressed with the truth of the Gospel which he proclaimed, he strove, as a minister, to "make full proof of his ministry"; as a man, to "honor all men," and "walk in love." With the strong hopes of Heaven in his heart, and the sunlight of the divine approbation resting upon his path, he journeyed on through life to the higher life beyond. Ever the affectionate friend, the devoted husband, the loving father, the generous donor to the poor.

On Thursday afternoon preceding his death, which occurred Tuesday morning, April 27th, 1875, he was at the office of the *Christian Advocate*, before leaving which, near sunset, he experienced a sense of coldness, and other symptoms of coming disease. Retiring to the house of a friend—a member of his late charge—he rapidly grew worse during the night, and when first visited by a physician, his case, which was a complication of pleurisy and pneumonia, was found to be beyond remedy. He retained full possession of his faculties to the last, and on Sunday and Monday, immediately before his death, his language showed plainly that his end was peaceful and triumphant.

"The death scene," says a witness, "was in harmony with his life experience. Taken suddenly and violently ill, he was composed amid his acute sufferings, and without alarm as to the issue. When his physicians informed him they had no

hope of his recovery he received the information without agitation, and continued tranquil and happy. I have seen many Christians die happily, but I never witnessed such perfect naturalness. He conversed and acted in the same manner, with the same tone of voice, the same pleasant countenance, and the same cheerful spirit which characterized him in health. In his sickness, from first to last, every thing he said and did was perfectly Wakeleyan. It really did not seem like a death scene. It appeared more like the breaking of morning and the advancing of day than the approach of evening and the gathering of night shadows.

"At my first interview with him he said, 'The doctors tell me there is no hope of my recovery; but I can say with Paul, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight; I have [almost] finished my course; I have kept the faith." I see my crown, and mansion, and inheritance.' I said to him, 'Yes, but you must die to possess them.' He instantly responded,

"' By death I shall escape from death,
And life eternal gain.

"At another time he said, 'I have fought long, fought honorably, fought heroically, fought successfully; fought for God, fought for Jesus; fought for Methodism, fought for Christianity. I have not gained all I wished, but, through Christ, I have taken great spoils.'

"He quoted, 'I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die.' Looking at me very earnestly, he said, 'Believest thou this?' I said, 'With all my heart.' He responded with much emotion, 'So do I.'

"Lifting up his hand, he said,

"' The head that once was crown'd with thorns,
Is crown'd with glory now;
A royal diadem adorns
The mighty Victor's brow.

The spiritual kingdom of Christ in the earth is a mighty one. It must be set up in all the earth. It will over all prevail.'

"A few hours before his exit I said to him, 'What shall I say

to your brethren in the ministry from you?' 'Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine'—repeating the words 'with all long-suffering' three times. After a few moments' rest he added, 'Tell them what Peter says: "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified, through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."'

"After a moment's rest, while panting for breath, he added: 'Tell them to preach the old Gospel; we want no new one. The old Gospel is to save the world; it can't be improved; one might as well attempt to improve a ray of sunshine while vivifying a flower. The grand old Gospel forever!' After a short pause to take breath, he said, 'Tell them to go where they are sent.'

"Speaking of his whole case, all the interests involved in his demise, he said, 'I leave all with God; I want it distinctly understood I do so without any fear, without any cowardice, without any alarm; I do it with the boldness of an old soldier and with the calmness of a saint.' He said, 'They will inquire in the morning, "Is Brother Wakeley dead?" 'Dead? no! Tell them he is better, and alive for evermore,' I said, 'Yes, and enjoying a higher and nobler life!' He replied, "Wonderfully enlarged! O wonderfully enlarged! Let me have a little plot in the quiet cemetery, and let me sleep there until the great rising day. I know the old ship. The Pilot knows me well. He will take me safe into port. Heavenly breezes already fan my cheeks. I shall not be a stranger in Heaven. I am well known up there. Like Bunyan, I see a great multitude with white robes, and I long to be with them. To depart and be with Christ is far better. When you go to the grave, don't go weeping. Death hath no sting. The grave hath no terror. Eternity hath no darkness. Sing at my funeral,

"Rejoice for a brother deceased,
Our loss is his infinite gain.

For many years neither death nor the grave have had any terrors for me.

"'Hark! hark! hear you not the song? Victory is ours. There is great rejoicing in Heaven. Roll open, ye golden gates, and let my car go through. I must wait until the death angel descends.' Soon the death angel came. The silver cord was loosed, the golden bowl was broken, and his freed spirit ascended to glory and to God:

"His God sustained him in his final hour
His final hour brought glory to his God.

"He died very early on Tuesday morning; his funeral was held first in the Lexington Avenue Church, on Thursday, the 29th of April, 1875, and again the next day at Sing Sing, where he was buried."